

Scotland's GLORY

AND

Her SHAME.

BEING

A brief historical account of her glory by Presbytery so early brought into our land, and her deep revolt; first, to Prelacy, and then landed in dark Popery; as also, her recovery again at our Reformation: and likewise, some of her ^{high} ups and downs until the Revolution, at which time she fell into the foul quagmire of Erastianism, where she lies all besmeared to this very day.

The loss of time is much,
The loss of truth is more;
The loss of Christ is such,
The world cannot restore.

Written for the second time, in the winter evenings.

By a wellwisher to The Good Old Cause.

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P R E F A C E.

R EADER, I hope you'll be so kind,
 With overlooks that here you find,
 To pass them by with little din,
 Because I am an unlearned man.
 My words are rough, my stile is rude :
 But if my lines be understood,
 They may cause some to know, I say,
 What is the duty of our day.
 Reluse not truth, tho' put in verse,
 As not so full as if in prose,
 And tho' we differ, do not rage,
 For death will both our breaths assuage.
 My name I purposely conceal,
 Altho' that truth be in my tale :
 For oftentimes, when names are known,
 The man gets honour, truth gets none.
 And sometimes truth gets no esteem,
 If that the author's state be mean.
 Avoid both these extremes in reading this,
 And your real profit is my heart's wish.

Perhaps some may take up a groundless quarrel against this melancholy subject, for its being put out in a sort of merry mood : to which I answer in short : Far be it from me, to rattle up our grievous transgressions in a common rhyme, with a design to make any to mock at, or make a jest of our national sins. But seeing that in our day, men are grown preaching-proof : and being more taken up with conceits, than with any thing else, I thought it would

not

not be amiss to try them with their own trap. For which I humbly think I am warranted from the great evangelical prophet Isaiah, chapter v. 1. and as an old English divine observes upon that place, Many would run a mile to hear a song, that would not stir a foot to hear a sermon; and by this means some have got profit when seeking for pleasure. If this shall have that effect, my end is gained.

All I have to add as a preface to this new copy is; in the first copy I promised some more of this kind, if it had a good effect, which, as I am informed it had; however, those who were edified by it can tell his best. I being solicited by some to fulfil my promise, I began to think about it; but family difficulties standing in the way,^a I began to think the old pan would needs be mended, before new brass was bought. And now when I have tried it, I am afraid I have done it tinker ways; that is, made two holes, in mending one.

But if my time would yet allow,
 There is several things within my view,
 That might be us'd if they were penn'd,
 But want of means has me restrain'd;
 I only wish some abler hand
 That hath the world at command,
 Would at spare hours take pen and ink,
 And give my lines a better clink:
 And mark my points thro' every line;
 For truly I cannot get time.

SCOTLAND's GLORY, &c.

ALL you that loves to lend your lugs,
and give my lines a hearing :

I'll not pretend to poetry,

but I'll tell you but spearing :

The reason that I try'd the trade,

it was not ostentation,

But only to cast in my mite

to serve my generation.

I for my faults and failings great
now suffering correction, 1.

I set my mind to meditate,

and so receive instruction .

And minding how when man was made,

and all the whole creation ;

How every thing was very good,

declar'd at the formation. 2.

This could not miss to move my heart,

and give me sweet reflections

To think how man was holy made,

with regular affections ;

O sweet indeed, to think how man

was happy first, yea holy !

Ent yet his mind was mutable,

and so by pride and folly

He did rebel against that Pow'r

that gave him his creation ;

And so deform'd his nature quite,

and ruin'd all his action :

But sure I am, here is no wrong,

The author wanted health then. 2. Genesis i. 31.

for though we had been present;
 We surely would have chosen him
 to be our head and regent ;
 And had he stood, we would not grudg'd,
 to share his benediction ;
 And since he fell, it's very just
 we share of his correction.
 Let us lament our misery,
 before the whole creation,
 If men nor angels cannot mend
 the breach of one transgression.
 But lo ! when men look'd out for death,
 and just deserv'd exclusion,
 He was surpriz'd with words of grace,
 to Satan's great confusion.
 The woman's seed shall bruise the head
 of Satan that deceiver :
 O wonderful amazing grace !
 great ground of praise for ever.
 This promise as the staff of faith,
 to patriarchal ages ;
 Tho' handed down in shadows dark,
 for several hundred ages ;
 And tho' the gospel was confin'd,
 of old, to Jewish nations,
 Yet Japheth being now enlarg'd
 he dwells in Shem's plantations.
 The Scripture gives the history,
 what gospel Jews enjoyed ;
 In sacrifices, types and rites,
 their priests were still employed.
 Which really gospel was to them,
 however some were blinded ;
 But now the substance being come, A 3

these shadows are all ended.
 The Fathers long'd to see his day,
 was promis'd so exactly.
 But long look'd for, he came at last,
 and kept his time directly.
 But coming not with grandeur great,
 as blinded Jews expected ;
 Most basely they him crucified,
 and gospel-grace rejected,
 The Jews rejected gospel-grace
 brought them to desolation.
 Among the Gentiles then was spread
 this glorious salvation.
 And its agreed by great divines. 1.
 that Christian religion
 About the second century,
 was publish'd in our nation.
 For when Domitian reigned in Rome
 the son of great Vespasian ;
 He persecuted all and some,
 were not of his persuasion.
 The followers of John divine,
 to Scotland when they fled, 2.
 And publish'd here the gospel news.
 which Pagan Demons frighted. 3.
 The folks about Kilmarnock then,
 with others thro' the nation,
 Whose places yet doth bear their name,
 embrac'd the great salvation.
 The pagan priests, Druids by name,
 at this were much perplexed ;

1. Such as Origen, Tertullian, &c. 2. See Buchanan's
 History, as also also the Apologetical Relation. 3.
 Demons, leatherish oracles or devils.

And hunted them thro' caves and cells,
 and grievously them vexed.
 From this they got their name Culdees,
 as I suppose in scorn ;
 And by the way I here observe
 where truth's standard is borne,
 That Satan stirs his emissar's,
 its owners all to wrack them.
 And whiles good men with bad combine,
 as instruments to break them.
 But passing this we shall go on,
 to notify at leisure,
 How in the second century,
 the Lollards took great pleasure
 To join with christianity,
 forsook their idol temples,
 And those in Kyle and Cunningham,
 were famous for examples.
 Yea in the year two hundred three,
 king Donald was baptised,
 With's queen and nobles many one,
 who then the truth believed ;
 And in two hundred seventy seven,
 king Crathilinth intended
 A reformation in this land,
 but pagan priests him hinder'd ;
 Yet many famous men from far,
 to join the Scots then hasted ;
 For Dioclesian dreadfully
 the christians then wasted.
 Thus 'till three hundred and sixty years,
 the gospel still advanced ;

1. See Duncan's history of the Scots kings.

But civil wars arising then,
 poor Scots were all enchanced,
 And forc'd to flee to Irish isles,
 for foreign foes devour'd them,
 'Till Fergus second brought them back,
 and to their land restor'd them;
 Whose son Euen a christian,
 brought in a reformation
 Then 'till four hundred and fifty-two
 the gospel made procession.
 Our antient histori'graphers tells,
 pastors by flocks were chosen;
 And Boetius and Buchanan says 1.
 they rul'd with equal motion.
 Baaleus, yea, and Bede declares, 2.
 that things like presentation,
 Nor patronages was not known
 by any in our nation.
 Baronius says, some hundred years, 3.
 they withstood heathen's malice;
 But when prelatick scorpions came,
 they stung them with their tailies;
 For pope nor prelate was not known
 among our Scottish people,
 Until Palladius from Rome
 brought prelacy an idol;
 Who was by pope Celestine sent
 with feign'd but false devotion;
 Poor simple folks by him deceived,
 soon gave him great promotion.

1. See Boetius book 7th, chap. 28. 3. See Baaleus.
 history of Britons, cent. 14. chap 6. 3. See Baronius
 annals; as also Prosper in his chron. anno 436. And
 John of Fordon in his Scots chron. book 3. chap. 8.

His principles he pro pagate,
 by honour and preferment ;
 And dy'd at last in Mearnsshire,
 at Fordon got's interment.
 Then his relict prelacy,
 she being fair and tender,
 In Scotland she did fructify,
 And Babel's brats did gender :
 Such as her altars, images,
 beads, crosses, masses, wafers ;
 And who believ'd not with the church
 the pope pursu'd as traitors.
 Which sunk our land so deep in sin,
 confusion and disorders,
 That nought but horrid cruelty
 was seen within our borders.
 Which dismal darkness did remain,
 and overspread the nation ;
 Till Wishart, Knox and other men i.
 brought in our reformation.
 This Mr. Wishart, at Montrose 1555.
 deliver'd his first sermon ;
 And then he preached in Dundee,
 where miscreants expell'd him.
 One Robert Milne, a magistrate,
 who once the truth had owned ;
 But being now an apostate,
 he on this prophet frowned ;
 And threatened him to get him gone,
 give them no molestation :
 To which he answered smilingly,

i. See John Knox history, and Fleming's God's ap-
 pearances for his church. This is to be seen at large in
 Knox's history of the reformation.

'tis not my inclination
 To trouble you, but offer peace ;
 and since at this you're spurning,
 A messenger will shortly come,
 whom you must hear with mourning,
 Soon after this, the plague broke out,
 and dreadfully so stung them,
 That living men t'inter the dead
 could scarce be found among them.
 Then Mr Wishart hastening back,
 his message they received ;
 But enemies yet all this time,
 at gospel light were grieved.
 Thus travell'd he both South and West,
 the gospel-tidings teaching ;
 But David Beaton cardinal
 by fire shut up his preaching. 1546
 He stood at stake, in flaming fire,
 with countenance composed ;
 And looking on the cardinal,
 who at the sight rejoiced ;
 He said, within a certain time
 which was fulfill'd at leisure,
 His corpse should be hung o'er the wall,
 where they view'd him with pleasure.
 The protestants were sore distressed,
 that day was wonder misty,
 And cardinals and catholicks
 for blood were wonder thirsty,
 Then eighteen fell upon a plot, 1.
 their enemies not thinking,
 They stuck Beaton cardinal

and salted him from stinking ;
 Dispatching near an hundred men,
 who might have been his guardian ;
 Without confusion, blood or wounds,
 they from the gates debarr'd them.
 Then they resolv'd that day about
 they should have with the clergy :
 And for the pains they had been at,
 they should be paid right largely.
 Because men's bodies bonfires they
 had made the land all over ;
 That blood of saints was in their skirts,
 they should at large discover.
 They set up publick preaching then ;
 the bishops down they dighted,
 The Scottish queen got word of this,
 and she was sore affrighted.
 She said, she fear'd John Knox's prayers
 more then ten thousand forces :
 Though they were come against the land,
 with chariots and horses.
 Thus step by step, they still went on,
 perfecting Zion's beauty ;
 'Till almost all the land did join
 a covenant of duty. 1581.
 Let all the world come and see.
 come here behold with wonder ;
 How powers were quell'd and clouds expell'd
 which we had long been under,
 Not by the pow'r of human force,
 nor carnal men's contrivance ;
 But the breath of Emmanuel's mouth
 and brightness of his presence I.

This is the opposite of our active testimony scheme.

O ! happy wast thou Scotland then,
 in days of reformation :
 Thy name was called Hephzibah,
 a covenanted nation.
 The spirit poured from on high,
 in plenteous effusion,
 And truth like streams, ran in our streets,
 to enemies confusion. 1592.
 The prince of darkness seeing this,
 that Scotland had deserted :
 To try another stratagem
 he all his craft exerted.
 And for to make his plot take place ;
 poor Scotland to massacre :
 He would begin with king and court,
 the noblemen to flatter. 1.
 So he advis'd the sanguine whore 2.
 the way which would be safest ;
 To stile herself by prelacy,
 which differs nought from papist.
 The popish church makes popes their head ;
 the prelates makes their sovereign :
 The papists holy order have,
 the prelates cannot want them.
 The papists say that purgatory
 from venial sins relieves them.
 The prelates say a middle state
 doth after death receive them.
 The papists merit by their works,
 their alms-deeds and their actions ;
 The prelates rest on moral deeds

1. Divines observe that Christ's cause got never much countenance at kings courts. Nehemiah iii. 5.

2. Sanguine. That is bloody.

as covenant transactions.

The pope for money pardon sells;
the prelates, priests absolves them:
But yet we'll hide our cloven foot 1.
and try for to involve them.

This motion prov'd effectual;
these noblemen consented 1610.

To suffer Jezebel to teach,
providing she was painted.

The prelates then got foot again,
which marr'd our reformation;

For they thought to bear the gospel down
and banish't from the nation.

This hellish band throughout the land
thought gospel weapons blunted;

When ministers and honest men
were banished and hunted.

They rendezvouz'd their forces then
from every hole and corner:

And ligur'd on St Johnston's bridge,
to town of Perth's dishonour.

They thought the scripture rule was scrimp
for to be their direction;

So other five they add to it 2.
by civil laws protection.

The first was private baptism;
the second confirmation;

The third was keeping holy-day
for saints commemoration.

The fourth was, on their bended knees
before their holy altars,

1. King James VI. said the English service was the same with the popish. See Anderson's curate and countryman. 2. Commonly called the five articles of Perth

They must receive the sacrament
 in antiscriptural gestures.
 And fifthly, when they came to die,
 the clergy then absolves them,
 And frees them quite from all their sins
 that ever did involve them.
 You popish prelates, then, who join
 these acts with approbation,
 I dare you here to shew their ground
 from scripture revelation.
 As for your private baptisms,
 pray tell me where you found them ?
 The word and sacraments, I'm sure,
 the scripture fast has join'd them. 1
 To separate then what there is join'd,
 is horrible confusion ;
 Yea several rites you use in this,
 that looks like gross delusion. 2.
 As for your confirmations then,
 I know they are intended,
 For fixing of your people's faith,
 that they be ne'er offended.
 But how came bishops, priests, or popes
 to arrogate that station,
 Which doth alone belong to him,
 who works the new creation ? 3.
 Its true they must act lordly like,
 or else their names ill founded,
 But sure am I their names nor acts,
 were never yet well founded. 4

1. Matth 28. 19. 2 Such as the priest's habit : God-
 fathers and Godmothers as they call them, crossing the
 child's face, &c. 3. Eph. ii. 10. 4. Mr Andrew Cant
 says We read of every pin of the tabernacle, not so much

And as for saints and angels days
which you observe so strictly ;

It's very plain the scripture doth
condemn all such directly ; 1.

For certain then, the pope's legend 2
must be their sole foundation ;

And so it seems, you it prefer
to divine revelation.

And with your faces to the east, 3.
with knees on cushions bended,

When you receive the eucharist,
I know not what's intended.

But this I think, would seem to say
the scripture needs some mending ;

Or they that sat when they receiv'd, 4
their posture was offending.

Your giving sick the sacrament ;
when sometimes past their senses

And from their sin absolving them,
are dreadful-like pretences.

The use of that great ordinance,
being for consolation ;

It neither can relieve from sin,
nor does it work conversion.

But this, with other popish trash,
from Rome came to this nation ;

And I defy the pope to prove
their scriptural foundation.

as a besom but is named : as for lord bishop there is not
such a word in all the bible " 1. Deut. xviii. 10 Gal. 10. 11. 2. A book of its actions 3. Christopher Love
says, they fancy Christ will come to Judgment from the
East ; misconstruing for this Matth. xxiv. 27 4 Luke
xxii. 14.

Yet wild and wicked as they are,
 this leads them to such notions ;
 That their dead, before their feet be cold,
 in heaven has promotion.
 This could not mis, if that were true,
 their catechism teaches. 1.
 How they of heaven are made heirs,
 when baptism them reaches.
 Confirm'd by holy bishops next,
 and at their death forgiven,
 If these were ratified above,
 what hinders them from heaven ?
 But here we need not to digress,
 for words as wind are slighted ;
 Yea judgments most conspicuous,
 them neither fear'd not frighted.
 But when these rules were ratified, 3.
 Jehovah was displeased,
 His fiery darts like lightning flew,
 and through their windows blazed.
 Three dreadful thunders roar'd aloud
 great rains in such effusion
 Made Tay to break the bridge of Perth,
 which lies yet in confusion.
 And some sea towns who join'd these acts
 were by the waves destroyed ;
 And famine, sickness, great distress,
 three years us sore annoyed.
 Because we did the rule forsake,
 was given for our instruction ;
 The man that ran was made to read

1. See their catechism in their prayer-book. 2. Or
 absolved which is the same thing. See apologetical
 relation.

our sin in our correction. ¹¹
 But yet poor Scotland still went on,
 and thus forgot her Maker,
 And with these brats of Babylon
 in sin were still partaker.
 'Till he who was our father's guide,
 and over-rules the nations,
 Did set his hand the second time
 to build our desolations. 1638.
 When several years were come and gone,
 and almost all the nation
 Had felt the power of Babel's whore,
 and prelates gross oppression :
 Our privileges were suppress'd
 by legislative orders,
 And English popish liturgies
 was brought within our borders.
 At Edinburgh this first took place
 which rais'd some confusion ;
 For Jannet Geddes an eldren wife
 opposing this intrusion ;
 Cry'd out, thou knave just at my lug,
 wilt thou say mass but listing ?
 Then driving at him with her stool,
 her neighbour wives assisting ;
 With chairs and stools, all which rough tools
 the priest had so affrighted ;
 He fled for fear to hide himself
 but some were clearer fighted ;
 And so advis'd some proper means
 must needs be undertaken,

1. For despising the bread of life we were pinch'd in
 our most sensible parts, Amos. i. &c. ix. 11. Jer. iii. 37.

For to remove those grievances
 with which the church was shaken.
 Then they set up societies,
 and sought to know their duty;
 For they saw the plague of prelacy
 had marr'd the church's beauty.
 They likewise found that breach of oaths
 had brought them to distraction;
 And not receiving truth in love,
 had fill'd the land with faction.
 Then they renew'd their covenant,
 (the body of the nation).
 And prelates excommunicate
 for many a gross transgression. P.
 The British king gets word of this,
 and rendezvouz'd his forces.
 And 'gainst the covenanters came
 with many men and horses.
 Then gathered they a few small troops,
 for to defend the nation;
 And to preserve a gospel church
 from Romish innovation.
 But yet without or blood or wounds,
 a peace was then determin'd;
 But antichristian clergymen,

I. V. 2. Mr Spotswood for open and ordinary prophane-
 ing the sabbath, drinking too late in the ale houses &c.
 Mr Lindsay at Glasgow for forcing probationers to wear
 vain oaths, withholding stipends, &c. Mr Lindsay at
 Edinburgh for admitting none to the ministry but such
 as bowed at the altar, wore the tochet at divine service
 and other mass-cloaths, &c. Mr Sidriff of Galloway,
 for prophaneing the sabbath Mr Maxwell for playing
 at cards on the sabbath, &c. &c. Some others for
 simony, sacrilege, &c. &c.

who still would have preferment,
 Their time was short, their rage was great, 1.
 having great indignation;
 They mov'd the king the peace to break,
 and come against the nation.
 Then fleets and armies fitted were
 to kill the covenanters;
 The king came down to Berwick town
 stirr'd up by these inchanters. 2.
 The covenanters notice got,
 and they prepar'd to meet them,
 And went to Berwick, horse and foot,
 in purpose to defeat them,
 But he that builds up Zion's walls,
 creates peace in her borders,
 Did yet preserve from blood or wounds
 in midst of these disorders.
 Then king and court, our covenants
 took to consideration; 1648.
 Then they join'd hands in solemn bands
 our three brave British nations. 3.
 Like streams of waters from the south 4.
 our captives then returned;
 The antichristian projects then
 were for a space adjourned;
 Our Zion beautified was then,
 with government and order,
 Well exercised discipline,
 all round about her border:
 Her doctrine sound, her worship pure,
 Her standards well composed, 5.

1. Rey. xii. 22. 2. Viz. episcopal clergy. 3. Viz.
 our solemn league and covenant; 4. Psal. cxxvi. 3. 4.
 5. Confession of Faith, books of discipline, &c.

And all the friends of Zion's king,
 then in her streets rejoiced.
 Whole nations then were born at once,
 much people form'd for praising ;
 The power attending gospel-light,
 was wonderful amazing. 1648
 We thought our mountain then stood strong,
 we ne'er would be offended ;
 But treach'rous we perfidious turn'd,
 e're twenty years were ended.
 Our king like all his father's race,
 no oaths nor bonds could bind him,
 At arbitrary power grasp'd,
 for which his states declin'd him.
 A civil war commencing then,
 our sectaries they mounted, 1.
 And Charles Stewart with all his train,
 to isle of Wight they hunted.
 They got such power in England when
 that Cromwel chief commanded 2.
 That they moulded new the common house,
 and house of peers disbanded.
 Which changing of the government,
 quite stopt their reformation ;
 And breaking of their covenant,
 brought him to desolation.
 Nor was the Scotsmens hands kept clean,
 in time of these defections ;
 Duke Hamilton with other men, 3.
 but church or state's direction :

1. That is independents. 2. When he was made general he changed the officers till he got them all independents. 3. This was commonly called the unlawful engagement.

Pretending duty to their king; 7
 went to our English nation;
 And join'd malignant factions there, 1.
 which marr'd our reformation
 Those men our church disciplined, 2.
 in order to regain them;
 But whom the devil drives must run;
 such means will not restrain them;
 But at the last their pride was quell'd
 by Cromwell's usurpation;
 Who made them flee like fugitives,
 to France and other nations.
 Then they erect a justice court,
 as they were pleas'd to term it;
 And contrary to common law,
 our king was there condemned,
 Against which lawless bloody fact, 3.
 our church and state protested;
 Which for their freedom after were
 by sectaries molested.
 Both church and state now at this time,
 was cumber'd with confusion;
 These sectaries now every where,
 were venting their delusion:
 The parliament of Scotland then,
 abhorring innovations,
 Sent off to bring their new king home,
 to rule our British nations;
 Who promised by solemn oath
 before he reach'd our border,

June 23,
 (1650.

1. Those were popish and prelatie parties, 2. Ex-communicated. 3 As for this Charlie Stuart, I grant he was the man we might well want; but yet the fact was foully done, for then the law-strings was out of tune.

The true religion to defend,
in Presbyterial order.

But whether he sware in truth or no,
the sequel makes narration,
And by this time the sectaries
invaded had our nation.

The Scots suppos'd their power was small,
then for to make resistance;
And so propos'd malignant lords,
be brought to their assistance.

This rent the church most dreadfully,
for honest men protested;
Declaring how these Babel brats,
too long had us molested.

And now to bring them back again
to power and jurisdiction
Would be the church's ruin soon,
which was a true prediction.

The resolutioners again
so stupidly were blinded;
That with their honest brethren
they greatly were offended.

They thought this was a proper mean
for to augment their forces;
Nor minding 'tis an empty thing,
to trust in men or horses. 1.

Not minding how that breach of oaths,
and mingling with the nations,
Brought Israel and Judah both, 2.
to dismal desolations.

Yet, notwithstanding, they these men,

1. Psam xxxiii. 17. 2. Several scripture histories
prove this, See apologetical relation, page 67.

to posts of power commended,
 Upon a bare acknowledg^tment,
 they'd formerly offended.
 By this they got their strength enlarg'd;
 and thought themselves secured.
 But sinful means a blest effect
 as never yet procured,
 For Cromwell's army coming up
 soon routed all their forces;
 And then they saw how vain it was
 to trust to men and horses.
 He shed their blood abundantly,
 their powers no way supported;
 And many a captive prisoner
 to England were transported.
 Our king and nobles banish'd were
 away to foreign nations
 For ten years ipace in great disgrace,
 for cur abominations.
 Then the usurper Oliver,
 protector of our borders,
 A toleration wide and broad i. .
 gave to religious orders
 Then sectarian Samaritans
 new notions here they vented;
 And many a fair and fragrant flower
 was by their poison tainted.
 So every man serv'd his own God
 throughout our British region:
 A publick scandal to the land,
 and ruin to religion.
 But Oliver deceast at length his

i. The first of this kind that ever was in Scotland.

his heirs had no great action ;
 And Briton's patience was run out 1
 with independent factions.

A king they want at any rate
 whate'er might be demanded ; 2.

Thus they with General Monk contrive,
 the forces who commanded,

Who found out means to bring about
 king Charles' restoration ;

Without so much as stroke of sword
 by any in the nation.

The sectaries in holes and bores, 3.
 to hide themselves they hasted,

And here concerning those wild beasts,
 our tender vines who wasted, 4.

We may observe a certain mark,
 of this their false profession ;

They ne'er yet spilt a drop of blood,
 no since their first foundation.

Yea though they did behead the king,
 and government usurped

And for ten years exil'd his son,
 no vein of them was hurt. 5.

But those that owned Z I O N's K I N G,
 kings of the earth abhors them ;

And the dragon still sent out his flood,
 on purpose to devour them. 6.

But passing this, let us now view
 how things went with our nation ;

Why Charlie Stewart came back again,

1. See Crookshank's history. 2. 1 Samuel viii. 19. 3
 See the life of John Milton. 4 Song ii, 15. 5 See
 Mr. Ebenezer Erskine's sermon on the sovereignty of
 Zion, 6 Revel, xii, 19.

and ruin'd reformation.

Malignants also came again,
in whom we so much trulted;
And soon began to shôw their teeth, 1.
and all their friends disgusted.

Some hundred of our ministers,
they shortly syne silenced,
And several worthy patriots, 2.
to cruel death sentenced.

The plague of prelacy again
then overspread our nation;
And those wild brats of Babylon
brought us to desolation.

For Zion's walls and bulwarks then
upon the ground they threw them;
All those who stood to plead her cause
maliciously they slew them.

All honest men they murder'd then
in every hill and valley;

And those who had not got the mark 3.
were rebels then to Charlie.

Then antichrist he chang'd his hue,
he was not then a Roman,

Nor would he for religion true, 4.
put sword or knife to us man.

He only fill'd fanatick fools
was stuff'd with whiggish notions;

Whoever pleas'd to be his tools,
they proffer'd them promotions.

For rough means then prevailing not,
to get the gospel tainted;

1. Like Etop's lion. 2. Such as the marqu's of Argyll &c. 3. Revel xiii. 17. 4 See the preface to the hind let loose written by Mr Alex. Shields who was then a preacher in the fields.

They fell upon a hellish plot
 by lucifer invented,
 That such as would live orderly,
 and keep within their borders ; - 1.
 Attend upon their bishops courts,
 and follow all their orders ;
 And would refrain from lecturing ;
 and in their public teaching
 Not speak against the present times,
 they should have leave for preaching.
 This was embrac'd by not a few 2.
 whom carnal reason swerved ;
 Nor need we make reflections here,
 'tis easily observed.
 This was a parting with the truth
 and Zion's king forsaking ;
 They set his crown on Charlie's head,
 new holding from him taking.
 Such parasites he favoured, 3.
 and made them great in grandeur ;
 And men like these got leave to preach
 who owned him commander. 4.
 By means of this our witnesses
 in judgment sore were broken ;
 Yet still a remnant was kept clean,
 which we take as a token
 That Zion's King yet here shall reign,

1. That is, they must not marry nor give sealing ordi-
 nances to any without their own parish. 2 The author of
 the criterion says that the revolution assembly 1690
 did consist of indulged and episcopals, the indulged 20
 years before 1730. And episcopals at the union 18
 years after 165 ; a strange mixture. 3. Court flatterers
 4. That is, yielded to his passive obedience and non-re-
 sistance, owning him in all causes civil and ecclesiastical
 to be head over all persons.

his flock preserve here ever :
 Tho' satan should look angel-like,
 deceive them shall he never.
 The faithful then found no refuge,
 For Zion's plowers griev'd them ;
 But take the sword of self-defence,
 and stand for life and freedom.
 They understood their cause was good,
 their enemies acknowledg'd,
 That an almighty unseen hand
 kept them from being abolish'd.
 Their lives they lov'd not to the death,
 went through great tribulations,
 Truth's testimony to hand down
 to future generations ;
 Against the which king Charlie Stewart
 grew ever still more violent ;
 But at length his brother duke of York, 1.
 by poison laid him silent.
 Then this vile monster mounts the throne
 who sold himself to evil ; 1684.
 All oaths and bonds he brake in twain,
 sacred as well as civil.
 He burnt our acts and covenants,
 and what bore such relation ;
 Which made ev'n every heathen cry,
 is Scotland yet a nation ?
 And then to hide his cloven foot,
 and strengthen popish factions,
 A toleration he gave out 1685.
 which brought us great distractions.
 He with false oaths the land perjur'd,

1. See bishop Burnett's history of his own times.

laid on them great taxations,
 That he might fortify his power,
 to raze the church foundations.
 The persecuted remnant then,
 was on the mountains hunted,
 And forc'd to lodge in caves and dens;
 and desarts unfrequented.
 The fierce dragoons both night and day,
 continually suppress them;
 Yet some that were yet worse then they
 much sorer did distress them.
 Indulged ministers, men for bread,
 false brethren, strange untrue men;
 With tongues, and pens and pamphlets vile, 1.
 they murdered and slew them.
 Thus Rezin Remaliah's son,
 join'd Judah to massacre;
 And Ephraim with Syria, 2.
 in their blood was partaker.
 They seventeen hundred banished
 away to the plantations; 3.
 And seven hundred and fifty more,
 to isles about the nations.
 Of these, two hundred they did drowa
 kept down beneath the hatches;
 And eighty-seven other men,
 out of the land dispatches.
 Who died in dungeons, irons, bolts,
 we can affirm their number;
 Computing it but modestly,
 was six and thirty hunder.

1. See the life of Mr James Renwick. 2. Isaiah vii.
 3. 6.. 3. See Dr. Fox's memoirs of the church of Scot-
 land

And those who fell at Bothwell-Bridge, 1
at Airds Moss and at Pentland ;

Was full five hundred sixty men,
and six score deadly wounded.

And those that voluntarily fled,
and left their native nation ;

Was more than seven thousand men,
by modest calculation.

Three hundred sixty two were hang'd,
threescore and eighteen murder'd,

Whom soldiers kill'd in field and all
were eighteen thousand number'd.

In eight and twenty years all this
was done within our borders ;

By cursed Stewarts and corrupt courts,
and blinded guides disorders.

To tell their horrid cruelties
my time and breath would vanish ;

They murder'd, plunder'd, fin'd, con fin'd,
tormented, hang'd and banish'd.

All you then that love life or goods,
beware of Charlie's action ;

Do not forget the Stewart's ill deeds
when they did rule the nation.

And all you that love Zion's peace,
beware of corrupt watchmen ;

For they your fathers doom'd to death,
and spitefully reproached them.

To carry on these cruelties,
our state the land then taxed ;

One million and eight thousand pound,
in five years they exacted ;

Thus was our land impoverished,

1. Pentland hills massacre was in 1666. Airds-moss
July 20th 1680.—Bothwell bridge 1679.

Zion, a desolation ;
 And all our watchmen blind and dumb,
 throughout our habitation.
 But like a giant rous'd from wine,
 then Zion's King approached,
 And on his enemies hinder parts
 a furious stroke he stretched. 1688.
 An instrument brought o'er the sea,
 that famous prince of Orange,
 Soon scatter'd all these beasts of prey,
 and freed us from our bondage.
 Oh ! but that was a happy time,
 had we improv'd it rightly ;
 That idol dagon prelacy
 we might have stumped tightly.
 But Scotland ever treach'rous was,
 and ever will, 'tis likely,
 For to the sins of Jeroboam
 we turn'd aside then quickly.
 They busk'd religion like a lass
 at this great revolution ;
 And as the people made their choice,
 she had her constitution.
 The English and the Irish both
 continued still in Babel ;
 Where you may find them at this day
 call them the lands of Cabal. 1.
 Our land in sin so deeply drench'd,
 look-wink'd by the indulged :
 Erastianism made their choice
 which Scotland's church promulged. 2.
 Thus settled they religion then

1. 1 Kings ix, 13 Margin that is dirty. 2. 1 Kings
 xii. 30.

on peoples inclinations ;
 Without regard to scripture rule ;
 a scandal to these nations.
 A monster then our church became,
 she being a spiritual body,
 Chose for her head, an earthly man
 as might be proven largely. 1.
 But here's a touch may satisfy,
 and that's their supplication 2.
 Unto the king concerning priests
 and curates thro' the nation.
 If he thought good to put them out,
 or for to have them stinted ; 3.
 His sovereign will (a law to them,)
 declar'd was all they wanted.
 Again, they silently submit
 unto his royal orders ;
 When some years our assemblies he
 adjourn'd within our borders.
 But passing these and other snares,
 which might have been prevented ;
 We further now proceed to shew,
 defects to be lamented.
 Emanuel's headship-o'er his church,
 by them was ne'er asserted ;
 Nor divine right of presbytery,
 tho' these are controverted.
 The binding of our covenants
 upon our church and nation,
 However clear from scripture light, 5.

1. See the criterion page 96. &c 2. See plain rea-
 sons. The supplication was sent over sea to him. 3.
 Viz, by his formulas. 4. Viz from 1690 to 1694. See
 criterion, page 105. 5. Deut xxix, 14, 15, Josh. ix.
 9, compare 2 Sam. xxi, 1, 2 Kings xi, 7 Exod, xvii,

met with no assertions.

Our purest times they quite past o'er, 1.
our catechisms not minding. 2.

And lest the act rescissory, 3.
upon them yet still binding.

Then they a motion retrograde,
made back to reformation ;

And on the churches infant state,
they settled their foundation.

And those who know the state of times
will easily discern,

That James the sixth oppress'd the church,
and from this act may learn 4.

That our assemblies durst not meet
without his royal orders ;

Nor yet without a patronage
plant pastors in our borders.

Its true this suited best indeed
to their hotch potch complexions ;

Indulged and episcopals 5.
all drencht in gross defections.

And had they chose our purest acts
to be their then foundation ;

They should have all been censured,
against their inclination.

But oh ! our courts were quite corrupt,
and Zion's friends were murder'd :

It might be thought no man was left

xix. &c. 1. V. 2. from 1638 to 1650. 2, Nor hath
our larger and shorter catechisms been authorized by
law to this day. 3. Which condemns all that was done
from 1638 to 1649. 4. See acts K. James VII. 1592.
5. There were hundreds of them taken in, See act
assembly 1712

to help her any further.

Yet when the persecution ceas'd,
which may be thought a wonder ;

Of faithful men without a drum
one day they rais'd eight hundred,

Which verifies that common word
that we have here among us ;

The martyrs blood the church's seed
hath proven in all ages.

Those then were Cameronians call'd,
whose regiment yet but vaunting,

Retains the honour of their name,
tho' principles be wanting.

Then Mr Shields their minister,
a paper then presented

To that assembly, shewing them
what sins should be lamented :

As also representing then
what means might well be taken,

For building up of Zion's walls,
and breaches that were broken.

Which paper they threw o'er their bar,
refusing it a hearing ;

And likewise censur'd Mr Shields,
the way of truth for clearing.

A free and full acknowledgement ^{1.}
of sin by some was urged ;

That church and state from guiltless blood
might publickly be purged.

But full and free acknowledgements
by them were ne'er intended ;

1. See the preface of Mr James Renwick's life.

But all was hush'd up in a heap,
 lest foes should be offended.
 Yet still I own they did much good,
 in that dark generation;
 But they did not what they might have done,
 which is for lamentation. 1.
 Yea, some their works were greatly blest,
 much success them attended;
 But government and discipline
 they never right extended.
 When justly we for want of bread
 for seven years were tryst'd;
 And burgh and land, of choice young men
 with foreign wars were wated 2.
 And thus the precious bread of life
 which they so much neglected,
 And cowardice in a good cause
 most justly was corrected.
 Yet still our mix'd multitude
 our Shiloah's streams disgusting: 3.
 For English leeks and onions they 4.
 and flesh-pots still were lusting:
 And rested not untill they got 1707
 confed'rate with these nations;
 Tho' we had sworn against their rites 1638
 and gross abominations. 1648
 Now though our covenants are burnt,
 their tie remains yet binding:

1. Viv. Mr Thomas Hog at Kiltearn, Mr James Kirtoun at Edinburgh. Mr William Moncrief at Largo, Mr James Frazer at Brea, Mr Patrick Warner at Irvine, and many others.

2. These are commonly called king William's wars.

3. Isa. 8. 6. 4. Numb. xi. 5.

And by this league its heavy curse,
 about our necks we're winding.
 Our leading men gat money then, 1.
 to carry on this action.
 Thus for red gold was Scotland sold
 to sin and sad defection.
 And now I think it may be seen,
 without more information;
 That ever since that union,
 we're an enslaved nation;
 Our parliament is taken away,
 our privy council's shifted;
 And now our peers to London go,
 to get their purses lifted.
 And there must join their corrupt church,
 whate'er be their profession.
 And take the sacrament on their knees
 or else get no accession.
 Again by frequent oaths and bonds,
 they've so perjur'd our nations, 2
 That none can keep their conscience clean
 in such a public station.
 And then our lands improverish'd by
 excises and taxations: 3
 So that for breach of covenant
 we groan with great oppressions.
 For swearing thus the land doth mourn,
 our fields and furrows languish; 4
 And those that laugh at this sad word,

1. See plain reasons for presbyterian dissenters, some of
 the ministers said they got no more but five hundred merks
 which was too little for their pains. 2. See act and testi-
 mony, page 48. Such as custom house oaths, &c. swearing
 in an abominable way by kissing the gospels. 3. On lea-
 ther, malt, candle, &c. &c. 4. Hosea 4, 23. Amos 8, 8

Shall sometime weep for anguish,
 All this is come on us, since we
 our covenant have broken ;
 And now the generation seems
 to have them quite forgotten.
 Soon after this sad strokes came on,
 defection and division ;
 A toleration wide was given 1712
 which marr'd our soul's provision.
 Our English popish priests again
 come swearing through our borders,
 And got their altars reared up
 by magisterial orders. 1.
 And as the fruits of these ill roots,
 a sad rebellion mounted ; 1715
 And foreign and intestine swords
 both at our breasts were pointed. 2.
 Yet from these bands a sovereign hand
 a space did seem to spare us ;
 And drove them off as troops of beasts
 and driven them away with drovers.
 All this is come on us, yet we
 go on in gross defection ;
 Which plainly proves our land to be
 fast rip'ning for destruction.
 For Jericho's now built again ;
 old prelacy that idol
 Is now set up through all the land,
 and worship'd by our people.
 Yet no judicial testimony
 by judicaturies are lifted ;

1 See act 10th queen Ann's parliament 1712. The
 disturbers of such meetings being convict are forfeit of
 an hundred pounds. 2 This is called Sheriff-mure

Nor any such as turn'd aside
before their courts are sifted.

Let us lament that Scotland then
rejoic'd to join these nations;

But I'm afraid e'er all be done,
we'll mourn in desolations.

Gross darkness then came on apace,
our gospel skies all clouding;

An Arian bold in Glasgow rose, 1.

Emanuel's name exploding; 1716

And though an heretick should be 2.

at second sight rejected;

Yet by our church this solemn charge,
for ten years was neglected.

And tho' high censure was too small,

they only him suspended; 1726

Oh dreadful slackness! Scotland's sin;

will it be never mended?

But when they should have valiant been

and for the truth contending;

They violent were against truth,

and sharply it condemned.

Our teachers then throughout the land,

with error being tainted;

That worthy man then Mr. Hog

the Marrow got reprinted.

That book of precious gospel truths

contains a fragrant cluster;

But our assembly hating them,

their calumnies they muster.

And charging it as her'odox,

A unjustly it condemned; 1726

1. That was Mr John Simion professor of divinity
whom Mr James Wepster of Edinburgh got to purport
alone from 1716 to 1722, 2 Titus 3. 17.

And twelve who then did remonstrate 1.
they vilely contemned ;

To each of them a query then,
they put to be resolved ;

Which with their other encumbrances
some in false ways involved. 2.

For grievances no hearing got,
false brethren then abounded ;

And for to state a testimony,
as yet they had not found it, 3.

But they these most iniquitous acts
in order for to fence them ;

They yet enacted once again, 1722.
that none should speak against them,

And now they thought themselves secure
they'd get no molestation ;

But ministers and honest men
were mourning through the nation.

Thus settled safely on their lees,
and drench'd in deep defection ;

Then they propos'd an overture
for ministers election ; 1732

By elders, and by heritors,
whate'er be their profession ; 4.

Without the peoples choice or call
to put them in possession.

The which was valiantly oppos'd,

1. Viz. Mr James Hog, Ebenezer Erskine, Ralph Erskine, Thomas Boston, James Bathgate. James Wardlaw, John Boner. 2 Viz. Gabriel Wilson and Henry Davidson. who fell off to independency. 3 They had not light to the way of doing it, viz. John Williamson, James Kid and William Hunter. 4 Even though he was a papist, if he be a patron, his man must have the benefice.

by ministers and people ;
 But violently was carried on
 though a church ruining evil.
 And thinking their assembly act,
 like Persian laws unturnd, 1.
 They hastily into an act
 this overturn then formed.
 But Ebenezer Erskine yet 2
 impugn'd it in a sermon ;
 Who for his pains suspended was
 with other three that join'd him.
 You modern professors then
 that's with our church contented ;
 Will you yet justify these deeds
 which here are represented ?
 If you will plead for Bial, then plead, 3
 and let me hear your answer ;
 Why three years long they did delay 4
 an Arian to censure ?
 And slightly censur'd him when done,
 tho' they'd full information
 He had impugn'd the Deity
 of him that brings salvation.
 Yet an assembly at an act 1733
 four ministers suspended ;
 I hope their crime was not alike
 With his who thus offended.
 No one had but impugn'd their act
 not warranted from scripture ;
 And other three adher'd to him, 5.

1. Esther 1. 2. At Edinburgh, see the sermon entitl-
 ed The stone which the builders rejected. 3. Judges vi.
 31. 4. Viz From 1723 to 1726. 5. Viz. Mr Moncrieff,
 Mr Mair, and Mr Wilson.

and this was all the rupture.
 But now I am made to sing and say,
 howe'er you may be minded;
 If judgments now be here begun,
 O where will they be ended? 1.
 They having got such men thrust out
 as made most oppositions;
 They now proceed without controul
 unto grievous oppressions;
 By thrusting in intruders on
 reclaiming congregations;
 Nor would they own their grievances,
 nor read representations;
 Yea they refus'd church-benefits
 to such who had not freedom
 To join with hirelings thro' the land,
 whose conversation griev'd them. 2.
 I might have mention'd here before,
 their doctrine was corrupted;
 A scheme of selfish principles
 professor Campbell vented.
 Affirming that what services
 we give to our Creator,
 Should for their spring and motive have
 self love, profit or pleasure. 3
 For these and other tenets gross,
 he charged was to answer;
 Yet that assembly him dismiss'd, 1736
 without the least of censure.

1. 1 Pet 4. 17 2 Witness the presbytery of Dum-
 fermlin, were prohibited to give sealing ordinances to
 any in the parish of Kinross without a line from Mr
 Stark the intruder. 3 See Mr Alex Moncrieff's book
 intitled, An enquiry into the principles of self-love.

Thus by these means are errors screen'd
 and dreadful notions vented ;
 And yet impos'd on parishes
 were such who thus were tainted.
 About this time, near Edinburgh
 some smuggled goods were taken ;
 Which merchant men took back again
 when they the house had broken.
 For which one man was brought to die, 2
 a captain then attending, 3
 And seeing among the multitude,
 some children there offending, 4
 He caus'd his men to fire on them
 that mobs might be prevented ;
 Who kill'd some few upon the spot,
 and severals sorely wounded.
 For murder then he was condemn'd,
 whom though the queen reprieved, 5
 A mob did hang him on a tree, 6
 and him of life deprived.
 The queen at this rose in a rage,
 without consideration ;
 Caus'd make an act to search the fact
 throughout our Scottish nation.
 And ministers must read this act
 in time of divine service ; 7
 Or be depriv'd of stipends, glebes,
 of maintenance, and manles,
 With which to serve the times a turn,
 the major part conformed ;

1 Viz. the custom-house. 2 His name was Wilson
 3 Viz John Porteus. 4 His reason was to prevent the
 mob from rising to rescue the man from death. 5 The
 King was at Hanover at that time. 6 Viz. a dyers tree
 7 Viz. before or after sermon

And for get their bread secur'd,
 the Sabbath day prophaned,
 Yea made the sacrifice abhor'd,
 and this mine eyes did witness;
 Their trembling hands to all then shew'd
 they act against their conscience.
 Thus they declar'd in open church,
 they had no king but Cæsar,
 For Zion's king is not our head,
 so now we'll do our pleasure.
 Yea some this act they would not read,
 yea all conniv'd together;
 And made an act among themselves,
 that none should blame his brother.
 Thus church and court here harmoniz'd,
 and all their strife was ended;
 Their glebes and stipend were secur'd,
 and all their sores were mended.
 The court was now upon their side,
 they'd be controul'd by no man;
 Had they but Mordecai hang'd,
 that would not bow to Haman. 3
 Those brethren whom they did suspend,
 got other four to join them; 4
 Who testifying for the truth,
 made multitudes incline them.
 For careless hirelings thro' the land,
 of flocks were no way tender,
 And thus from hill to mountain they
 for meat were made to wander. 5
 I know indeed by some 'tis said,

1. John xix. 15. 2 Luke xxiii. 12 3 Esther v. 15,
 viz. James Thomson, Ralph E. Skinc, and Thomas
 Blair, 5 Amos viii. 22.

that matters now were mended. 1 1733
 And all our jars and janglings
 might very well been ended.
 If this be so, what means the sheep
 to bleat, that I might hear them?
 And what doth make the oxen low,
 if there be nought to stir them?
 Are not intruders yet thrust on
 reclaiming congregations?
 And is not doctrine that's corrupt
 yet taught through all the nation?
 Are drunkards, swearers, &c
 from holy things suspended?
 Till these defects be regulate
 our matters can't be mended.
 It's true their brethren they invite
 back to their judicatories: 3
 But they must drop their testimony 4
 and own themselves as fa'ters.
 They then considering, that for truth
 they had made their secession:
 And witnessing against defects
 could ne'er be call'd transgression:
 Therefore according to their light,
 by scriptural directions,
 Their testimony they enlarg'd
 against the times defections.
 To which great numbers did adhere
 when published and printed; 5
 Which testimony for the truth
 these worldly men tormented.

1. 1 Samuel xv. 14. 2 Viz. from sealing ordinances
 3 Viz. the general assembly 1734. 4 This was too
 hard terms. 5 Viz. 1735

The land it could not bear their words,
 thus drench'd in deep defection;
 Yea some would say 'gainst church and state
 they had made insurrection. 2
 Yet they resolv'd to stand for truth,
 whatever should come after;
 And Zion's privilege maintain,
 of which our church bereft her.
 At last by that assembly then, 1739
 they lybell'd were for faction;
 And so depos'd for witnessing
 against the times defection.
 And then perforce thrust from their kirk,
 by those of civil sanction;
 And driven to the open fields,
 there to perform their function;
 But since our church had e'er this time
 her power to others granted;
 She acted here beyond her sphere;
 whatever they pretended.
 And then their sentence being unjust,
 it sure could ne'er be binding;
 So they according to their trust,
 their duty must be minding
 To all and some where call'd to come 3.
 the gospel tidings teaching;
 And every thing the word commands,
 most faithfully then preaching,

1, Amos vii. 13. Mr Bisset says, the ill mannerly prophet was too plain in telling faults, but the priest was more court bred. 2 See Ebenezer Erskine's sermon, The tabernacle of David, &c. 3 It is agreed by divines that when the major part makes defection, the minor is the church. * * They preached only when called.

All you then that love Zion's king;
 look where his standard's mounted;
 His flock was ay a little flock,
 and ne'er by numbers counted.
 Then follow not a multitude,
 in courses that are evil;
 That church will prove like Egypt's reeds
 whose head is purely civil.
 Methinks it would cause trembling
 among this generation;
 To think upon the church's case,
 and Meroz' denunciation. 2
 And sure I am, a fearful wo,
 our tott'ring lands are waiting,
 Who lye at ease in Zion now,
 When beasts her hedge are breaking,
 But threats nor proffers not prevails,
 till days of power do reach them;
 And then I'm sure the like of me,
 shall have no need to teach them.
 But since my pen at paper was,
 for my exoneration;
 I thought it good e'er I conclude,
 though it be thought transgression,
 To leave my testimony here,
 against my friends defections;
 And if we shall be spar'd a while,
 I'll answer their objections.
 If any man shall quarrel here,
 That this my test'mony's not clear,
 Let them repair unto the volumes,
 That's marked in the margin columns;

And there they'll see I have said fact;
 Though circumstances I neglect.
 I keep the thread as near's I can,
 To give a swatch how matters ran,
 For if I'd marked every crook,
 My back would hardly bear the book.
 I hope this will acceptance find
 With poor folks for whom it's design'd.
 For richer sorts will stretch their purse,
 And by some better and some worse,
 I was stirr'd up to what I've done,
 At forty five's rebellion;
 And though that now these lines should die,
 They then did severals edify.

The End of the First Part.

P A R T S E C O N D.

MY friends and brethren far and near,
 throughout our Scottish nation;
 I hope you're not offended here
 at this my short relation.
 And if you please to list a while,
 I'll answer what objections
 You do pretend doth cause you yet
 to join with gross defections.
 I've told you how a gospel church
 was first brought to our nation;
 And touched at her ups and downs
 e'en since her first foundation.
 I've told you how that prelacy

did marr the church's beauty,
And how our fathers entered in
a covenant of duty. 1638

That they should in their station stand,
even them and all their nation ;

For presbyterian principles
against all deviation.

I've told you likewise how since that
our covenants was broken ;

Yea burnt and buried were they 1661
and after quite forgotten.

But now behold them rais'd again, 1744,
pray tell me what you're thinking ;

Are you just saying my pleasant tongue
is like a cymbal clinking ? 2

These covenants which you talk of,
I was not at their making ;

And thus to them I am not bound,
for all your handsome talking.

But will you own your reason man
or scripture revelation ?

Do you believe that Adam stood
as head of the creation ? 3

That he did for his bairns bind,
thought none of them was born ?

And by his fall this day we find
all natural men forlorn ?

The parallel is pretty plain,
but for a further clearing

See how the Israelites did swear, 4.
for them that was not hearing,

Look how the land was also curs'd

1 Viz. at the revolution. &c. 2 Ezek. xxxiii. 32
3 Rom v. 14. 15. 4 Dent. xxxix. 14. 35

their covenant for breaking ; 1
 Which they made with the Gibeonites,
 though they came to them sneaking. 2
 See also Zedekiah slain,
 for breach of solemn promise.
 Made only with a mortal man,
 and great Jehovah witness, 3
 You'll may be say old test'ment times
 are not for our direction ;
 But Paul says all the scripture was
 written for our instruction ; 4
 Yea Jeremiah prophesies 5
 a covenant of duty
 Should be made in the latter days,
 by Israel and Judah.
 The Macedonians thus did ; 6
 yea French and German people,
 In former times did covenant,
 against all sorts of evil. 7
 I hope you'll own these scriptures man,
 that they are plain and pointed ;
 And if you would have reason too,
 indeed you shall not want it.
 No church nor state nor common-wealth,
 I'm sure could be well founded,
 If they have neither law nor rules,
 to get their members bounded :
 Yea no society on earth,
 would keep within their station,
 If they had neither rule nor line,
 nor any obligation :

1 1 Sam. xxi. 2 Jos. ix 15. 3 Ezeke xvii. 16
 4 1 Tim. iii. 16. 5 Jerem. l. 45. 6. 2 Cor. viii. 5.
 7 This is to be seen at large, in the history of the pro-
 testing churches abroad.

And when our fathers plainly found
their principles no fiction, 1

But settled upon scripture ground,
without all contradiction;

Was it not reasonable then,
that they for all their nation

Should enter into covenant,
for Scotland's reformation?

Especially considering that
their baptism doth bind them

To every thing they own as yet,
and just as much confines them.

And since our solemn covenants
are moral in their nature;

Their obligations ever bind
for substance and for matter.

All your baptized Britons then,
stand up for your profession; 2

Stand up for Scotland's covenants
and work of reformation.

Your very name obliges you
to stand against disorders;

Such as are made by prelatists,
by papists and by quakers.

Your very name obliges you
as you're a presbyterian,

To stand against all sectaries 3
and latitudinarians

A dreadful length of latitude
as I already hinted,

16
ii. 5.
pro-
I Viz in anno 1581. 1590. 1638. &c. 2 Tho' yet
we are not to stint ourselves to forms; for covenanting,
as well as testifying, must be according to the state of
the times. 3 Viz. every wild sect that's contrary to
scripture pattern. E

Hath taken place within our land
 and present church of Scotland.
 Zion's bulwarks they have broke down, 1
 her King of's crown divested ;
 Yea robb'd her of her privilege
 with which her foes had feasted. 2
 All you that's reasonable men,
 pray tell me where's your honour
 To join a band of robbers then 3
 that act in such a manner ?
 But you will say, where shall I go ?
 I'm very sore bemisted :
 For every sect says they are right,
 and whom then can be trusted ?
 O ! have you not a bible, man ?
 see how you're there directed ?
 The testimony and the law 4
 was never yet infected.
 The call is there both clear and plain,
 mark them that cause division ; 5
 And doth corrupt old doctrine
 and marr your soul's provision.
 Is self-love bible doctrine then,
 that's taught this generation ?
 And that by men call'd ministers,
 almost through all the nation.
 Our falling in our federal head
 that truth they little mind it ;
 And pure imputed righteousness,
 in preaching scarce you'll find it.

1 By Middleton's parliament 1660. 2 Viz the po-
 pish prelates. 3 It's agreed by all that the receipt is
 worse than the thief. 4 Isa. viii 20. 5 Rom. xvi. 17
 1. ov. xix, 27 Jer. li. 6.

Bnt moral duties are brought in
to merit our salvation ; 1

And our sincere obedience,
to save from condemnation.

Should we exalt our own self-love,
perverting our creation ;

And trust our duties part or whole,
to merit our salvation ?

Where Christ's a prophet and a priest,

He will be king for ever ;

And those that part his offices,
salvation shall have never.

You'll may be say, all this is true,
but how shall I behave then ?

Untill the Lord doth cast them off, 2

I cannot think to leave them.

Alas ! poor man, is this your tale ?

it seems you're ill acquainted

With scripture that should be your rule,

or else from what I've hinted

You might have seen how far they're left
to error and confusion.

And now for chusing of their ways,

they're fill'd with gross delusion. 3

Say you, you'll only hear such men,

as gospel truths do tender ;

But I say others do not so,

yet they join them as members,

Then let a man of common sense,

I For this I can appeal to any of them that are not
blinded nor biassed to them. 2 It would seem by this they
will not believe that the Lord hath cast them off as long as
they go to the pulpit with the bible. 3. This is evident
in the case of Cambrilang, &c. &c. E 2

consider whether robbers
 Or those that are receipts to them,
 doth greatest hurt to others.
 Yea, tho' like Aaron they be saints,
 it makes their cause no better ;
 But still the call for witnessing
 comes out so much the greater.
 You'll may be say, while you get good,
 you will not make a rupture ;
 But sure I am, the contrary
 is threat'ned in the scripture.
 I have not sent them, yet they ran,
 they shall not help this people ;
 A spirit of delusion then,
 makes you for good take evil ;
 grant that even in gospel-truths
 your knowing men may teach you ;
 t for your growth in grace by them
 the promise doth not reach you. 1
 ou'll tell me now, you'll take what's good,
 and let what's ill go by then ;
 and so you're just like Naaman,
 that old and antient Syrian ;
 For he would worship Israel's God, 2
 but yet would bow to Rimmon ;
 And for these sins he should commit
 said God have mercy on him.
 But in our bosom to take fire,
 and think it will not harm us ;
 The wisest man that ever was,
 the contrary determines. 3
 Are all your scruples answer'd, man ?

1 Jer. xxiii. 1, 21. and xiv. 14 compared with Matt.
 xxviii. 22 Kings v 18. 3 Prov. vi 27, 28.

have yet got a clearing?

Oh ! no ; there's yet another thing,

for I cannot want hearing.

Indeed it is no wonder man,

though you be over-reached;

For this is just the doctrine,

that commonly is preached.

That men may seek their selfish end,

above their Maker's honour ; 1

And your ears must be gratified,

though truth should want a banner.

But as truth's banner is displayed,

I hope it still shall flourish ;

When you and I doth lye in dust,

and our corps worms do nourish.

A warning then I here proclaim,

before that death arrest you ;

To witness for Emmanuel's crown,

whatever it may cost you.

His tabernacle's without the camp, 2

to join them go you thither ;

And though you bear the world's reproach,

he'll make you up for ever. 3

You'll tell me the secession split, 4

to join them I'm in danger ;

I told you else, the scripture's fit

to guide a straying stranger.

When some put to their hand again

to build what they destroyed ; 5

1 Mr Campbell affirms, that only in as far as God is kind to us, we are to serve him only. See act and testimony. 2 Exod ixxxii. 7. 3 Psal lxxxiv. 11, 12, 4. 4 Viz. in 1747, in the matter of the burges's oath. 5 Gal. ii. 11.

We're to withstand them to the face;
 though we be ne'er so 'noyed.
 Those that our rough ways will not smooth,
 make hills with valleys even ; 1
 We are to witness against those,
 though they were sent from heaven.
 Those that by word or yet by write,
 will plead for contradictions ;
 Or symbolizing in the least
 with any false defections.
 Though saints themselves be thus employ'd,
 and Aaron like have swerved ;
 To make a calf with carving tools,
 for honour or preferment. 2
 Yet Zion's tabernacle we,
 when lifted up should ever,
 Tho' high priests with their sons in law;
 join Ammonites to leave her. 3
 Thus to conclude my version now,
 I here take protestation ;
 'Gainst all approvers of defects,
 that's in our church and nation.
 Appealing thus to scripture truth,
 the rule of all men's actions ;
 My testimony here I leave, 4
 against all their defections.

1 Isa. 1. 5. 2 A strange contradiction it is to swear
 to the religion presently professed, and pretend to separate
 from it, as on the matter is the plain case of the burgher-
 seceders, 3. Meaning Ebenezer Erskine and James Fish-
 er his son-in-law. 4 The author thought himself dy-
 ing at this time.

The End of the Second Part.

P A R T T H I R D.

Considering all that has been said,
 for Scotland's reformation ;
 And since our solemn covenants,
 lies binding on the nation.
 Obliging all both great and small
 within our Scottish region ;
 To presbyterian principles,
 the only true religion
 And since what now is authoriz'd,
 by law within our nation ;
 Is but a mass of heresies,
 whate'er be their profession.
 Then tell it not in Askelon, 1
 in Gath O do not publish ;
 That those who once built Zion's walls,
 are mouldering them to rubbish. 2
 But then let all take with the charge,
 let us for sin be sorry.
 We gave to men the master's place,
 which caus'd him stain their glory. 3
 When judgments thus are brought on us,
 and dreadful strokes impended,
 It might been thought we would have sought,
 to have our ways amended
 But lo behold instead of this,
 or seeking truth's revival ;
 They with both side and shoulder push, 4
 all who refuse what's evil.

1. 1 Sam. i. 10. 2 Viz the burgher seceders 3
 Particularly the Messrs. Erskines were too much esteem-
 ed. 4 Ezek. xxxiv. 1.

The church, say they, was never so right,
 within our Scottish nation ;
 As now when pastors are put in,
 by (curst) presentations.
 For formerly they fought and strove,
 but now the law defies them ;
 And settle now whome're they will
 the people soon complies them 1
 Whoever preach, say they, we'll hear,
 the kirk's the kirk, we'll join them ;
 And those who leave so good a kirk,
 it were but alms to hang them.
 These crony whigs are fools, say they,
 that go so far for preaching ;
 But here these rakes I'll not regard,
 they are too wise for teaching, 2.
 But lo ! behold a modern whig
 with furbished objections ;
 Comes forth, and in a strain most big
 he pleads for gross defections.
 Says he, our ministers come in
 by lawful presentations ;
 Such as are backed with the call
 of vacant congregat'ns. 3
 And those that leave them, are to blame,
 for making of a rupture ;
 To rent the coat made without seam,
 that's mention'd in the scripture, 4:
 Well say you so, my honest friend,
 are presentations lawful ?
 When calls for shame are join'd with them,

1 This is evidently seen now-a-days every where. 2
 Prov. xxiv. 10. 3 This is become a snare in Mizpeh, and
 a net spread on mount Tabor. 4 John xix. 23.

I really think it's awful.
 When ministers stand up to plead
 for what's not found in scripture
 And then for such as hold the head
 to brand for making ruptures.
 Let them the charge of schism bear,
 who from the truth have swerved ;
 And let Mount Zion's faithful friends
 from ill men be preserved. 2
 But let us pry a little more
 into these presentations ;
 And we shall find the best of them
 but gross abominations.
 When there appears a vacancy
 in any congregation ;
 Our candidates courts heritors 3
 to get a presentation.
 And surely no man can deny
 but they are disaffected ;
 And consequently honest men
 by them will be rejected.
 But those that's fit to serve their point
 in carrying on defection ;
 Both crafty means and cruelties,
 are us'd for their election.
 And Simon Magus like they act,
 according to their station ;
 The man agrees within some years
 to pay his presentation.
 Then when they get their orders out
 the case is then presented

1 See Mr Wilfon's, &c. new printed testimony, 2.
 Psal. liv. 23. 3 Candidates or probationers.

And though he were a Jesuit,
 it's there he shall be planted,
 But then to hide their cloven foot,
 in carrying on their actions,
 A paper tho' the parish goes
 to gather up subscriptions.
 The tenants sure they must subscribe,
 their master so commanded :
 Or at the term of Whitfunday
 their tack will be demanded :
 The poor sub-tenants case is such,
 he dreads his master's sentence ;
 And man and master many times,
 do vote against their conscience,
 Yea some most brutishly will say,
 (so ignorantly blinded)
 They're for the man the laird is for,
 his name they do not mind it.
 Yea all the parish here may vote
 that owneth their profession ;
 The pious join with the profane,
 and think it's no transgression.
 I know its said if none shoud vote,
 but who performeth duty ;
 We scarce would have a vote at all,
 and this would marr our beauty.
 From which it plainly doth appear,
 the gospel is now slighted ;
 When such as no religion have,
 are with such matters trusted.
 Yea they will trust them with a vote,
 for planting of a pastor ;

I See Mr Bisset's sermon preached at Newmachar,
 where he gives the instance.

Whom they would scarce trust with a groat
lest they should prove a waster.

And thus, like priest, like people, then,
if they get wealth and pleasure ;

They value not their soul's food,
nor yet the church's hazard.

So there's your presentations man,
that you affirm'd was lawful ;

Beware of calling evil good,
the scripture woes are awful.

For this our church hath poison'd been
with error and division :

Yea thieves and robbers climbs our walls
by this, to our confusion.

Say you, there's no pure church on earth ;
in time there's no perfection ;

I grant it's true, but you should join
where there is least defection.

For if your house were like to fall,
and you were thus in hazard ;

You would run to the other end
and think it would be safest.

But then, says he, I'll keep the kirk,
and try if I can mend her.

For if we all should run away,
that's just the way to end her.

Nay that's not fact ; for if a man
to servants be uncivil ;

If they do leave him and go off,
he comes to see his evil.

Thus while you stay still in the church,
and join with their defection,

You contradict the scripture rule,
and hasten her destruction.

Says he, there is more good got there,
than I improve to purpose.

By this it seems you hate the light,
and love the works of darkness

Since you cannot do what you should,
you'll not do what you may do ;

This sure is horrid wickedness
and scandalous to hear you.

Why, but says he, this few years past,
our church hath greatly mended ;

And wonderful conversion work
our sermons hath attended.

If this be true, we shall it try
by divine revelation ;

And there it's said the kingdom comes,
but not with observation.

But their convulsions, foamings, faints
attending such conversions ;

Doth contradict the sacred lines
ordain'd for our direction. 1

But then says he, we read of one
was brought to Christ for healing ;

Who by the way fell fainting down
a wallowing and foaming 2

But stay, my friend, if this prove your
convulsions sound conversions ;

It also proves the devil hath
of these a full possession.

And if this be the charity
that's by your church pretended ;

Tho' popes should then be protestants,
you need not be offended.

Says he, conversions of this kind
 was seen within our nation ;
 At Swerton side and kirk of Shots,
 in days of reformation 1
 I shall you grant there some did faint ;
 but was there strange convulsions,
 With visions, foamings, such as yours
 attending these conversions ?
 In Ireland there was some such thing,
 in days of reformation.
 As foaming and convulsions seen
 among some congregations :
 Which when some godly ministers
 knew this delusive evil,
 In their great master's worthy name
 they did rebuke the devil. 2
 But to conclude, an English priest
 laid your new works foundation ;
 Whose being received by the church
 brought guilt upon the nation.
 Then here's a test to try all those
 who truly are converted ;
 Our great Emmanuel's offices
 by them will ne'er be parted.
 I know that Mr Rob presumes
 to tell the generation,
 That those converts acknowledge these
 even in their agitations,
 But then how comes Balaam by them

1 A distinct account of this cannot be had ; there is
 only a small hint of it to be seen in the fulfilling of the
 scriptures. So 'tis vain to pretend its parallel. 2 See
 Mr Fleming's God's appearance for his church. 3 Viz
 George Whitefield, which work followed him.

Scotland's story

to be so much employed?
 Whose Latitudinarian schemes
 hath Israelites destroyed? 1
 And how comes it that Zion's king
 by such are thus deserted?
 His headship nor his royal laws
 they have not yet asserted.
 But really it is more than plain,
 that self's their spring and motion:
 This may be seen with both our een,
 in Mr Rob's narration.
 Thus I think here we need not fear
 to call such work delusion,
 As contradict the scripture rule,
 and works the church's confusion.
 But then again its more than plain,
 their cause is grossly evil;
 Or else its noble advocate 2
 would been somewhat more civil.
 For first he says the government
 for which there's such contending;
 The laws and statutes of the house
 are trifles scarce worth minding,
 Yet afterwards he seems to say
 he hates a toleration;
 Which contradictions I shall leave
 to your consideration;
 Again, he impudently says,
 seceders were bewitched;
 Whereas a blessing did attend
 the doctrine he preached.

1 Viz. Mr Whitefield an Engl sh priest with their
 hiteling intruders, Rev. ii, 14. 2 Viz. Mr Rob in his
 narrative preface, page 4th page 17th page 25th.

So that but few went from his flock
to join with the secession ; 1

But wickedness of every sort
then seiz'd his congregation. 2

Well then my friend, is this the means
by which our church is mended ?

I think they're tinker-like indeed,
if you be not offended.

For here your champion plainly says
he reckons no transgression

So bad as leaving of the kirk,
and joining the secession.

Oh ! dreadful-like stupidity !
oh ! horrible confusion !

Will contradictuous pamphlets prove,
your works are not delusion ?

But why, says he, though I would join
with those of the secession ;

In little time they'll come to nought
for all their fair profession.

There are no nobles in the land
that joins them to my knowledge,

And if there were but any stir
poor folk would be demolish'd.

But stay my friend, you lose your place,
by diving thus in events.

Do you your duty in your day,
and meddle not with secrets.

For thus curs'd Horonites you join
who mock'd the Jewish builders ;

Yet mark Tekoah's part went on,
tho' nobles bow'd no shoulders. 3

1. See Mr Rob's narrative. page 25. 2 About, ten
or twelve who were of no consideration for religion 3
Neh. ii, 5. E 2

The scripture tells with gospel nets
few mighty men are taken :

But you it seems wants men of means
to keep your faith unshaken.

Says he, if these men were but near,
then I wou'd frankly join them ;

But I do think it's very hard
to go so far for sermon.

Why then, it seems it's men you want
and not the glorious gospel :

And if you had good preachers near,
you would not seek Emmanuel.

Or else as Rutherford does say
you would have his salvation ;

But he must come to your bed-side,
without all molestation 2

Then that curs'd idol self it seems
is what is here intended ;

And since that travel tires the flesh
at this you're sore offended. 3

Yet you will tug and tire yourself,
for riches morn and even ;

Which seems to say your portion's here,
your treasure's not in heaven 4

Why, but says he, the scripture's plain :
our house needs provisions ;

Who this neglects, denys the faith, 5
and so proves worse than pagans.

But does that scripture bid you then
neglect the great salvation

That's manifested unto men

1 1 Cor i, 16, 2 See Rutherford's letters. 3 1
Kings xii, 28, 4 Matt, vi, 21 1 Tim, vi, 10, The
love of money is the root of all evil, 5 1 Tim, v, 8

• by gospel revelation ?

The fervent mind and working hand

• are join'd without confusion ; r

To think the first destroys the last,
is dreadful-like delusion,

Says he, your kirks and ministers
you surely must maintain them ;

And thus you waste away your means,
and how can poor folk join them ?

Such Demas-like objections, man 2
are not worth observation ;

For in these things there's no man forc'd
against his inclination.

And sure I am, that never a man
had loss by such a warning ;

Tho' thousands ten have beggar'd been
by drink and dainty fairing.

But ye are sworn tho', says he,
to stand by their direction ;

And you are sworn too, say I,
to stand against defection.

My parents swore at baptism, 3
I've own'd their vows as binding ;

But you have chosen another road,
such vows you are not minding.

Says he, you're saying all goes to hell,
that's not of your profession ;

No, I'm but saying that breach of vows
is dreadful like transgression.

Vows personal or national
few now-a-days are minding ;

1 Rom. xii. 11 2 2 Tim. iv. 10. 3 Viz Such
as are baptized presbyterians, with such I am concern'd.

And men yea ministers do act,
 as if they were not binding.
 In baptism we all are bound
 to worship our Creator ;
 That us and ours should be for him,
 and not for any other.
 Yet families where worship's kept,
 are laugh'd at now to scorn ;
 Yea even by those who are themselves
 to this solemnly sworn.
 Yet if such rakes should children have,
 they presently baptize them ;
 And then to that they know not what
 most solemnly they swear them. I
 Says he, if they their duty tell,
 they cannot help their slackness ;
 But I say they should go themselves
 and see it put in practice.
 Or else make elders in their bounds
 most narrowly inspect them ;
 And when they seek the like again,
 why then they should reject them.
 For if their servants should neglect
 for to perform their orders,
 I'll hazard they should threaten them
 that they should want their wages,
 Yet if such men have children ten,
 they neither beat nor glour them ;
 But just as oft as they've a child
 as often they perjure them.
 For swearing thus the land doth mourn,
 cries loud for desolation ;

I Viz. To set up the worship of God in their families
 morning and evening, &c..

Yea Egypt's plague of darkness seems
to seize both church and nation.

Then what's your mind, pray tell me now?
will you for truth bear witness?

And with these evils of our day
no more defile your conscience?

Says he, you have done pretty well,
and told the truth right plainly;

And if you had not rail'd so much,
I would have lik'd you finely.

I once had thought to own your cause,
but since I know your niceness;

I could not think to join such folks
as hath so much preciseness.

I know when sin's reprov'd you say
we rail, we use preciseness;

But if you find ought here but truth,
point out the place for witness.

I grant I have said much indeed;
On doleful lamentation!

That I should get so much to say
on Scotland's church and nation.

But here if you should wrest my words,
on me you're an encroacher,

But if you cannot prove your point,
you're but a base reproacher.

A warning then I here proclaim,
to every man and woman;

To follow close the gospel theme,
and turn aside for no man.

Beware of carnal pleasure then, 2

1 I John iv. 1. 2 John 7, 10, 11; I John 1. 1. Jude
4. 2 I John ii, 15. 2 Peter ii. 10, 14. 1 Peter iv.
4. 7.

beware of heart corruptions ;
 Beware of such deceiving men
 as give you false instructions 1
 Beware of reckoning sins but small,
 or holiness preciseness ;
 Beware of slighting sound reproof,
 or countenancing looseness.
 Beware of slighting truth in rhyme ;
 refuse no sound instruction ;
 Walk with the wise, be wise in time,
 for fools are near destruction.
 To answer every quirk and crook,
 Would wear my pen and swell my book ;
 Says they, the scripture no where shews
 That any separate from the Jews ;
 Tho' Eli's sons had made abhor'd
 The sacrifices of the Lord. 3
 And tho' the Jews did Christ blaspheme,
 Yet he and his join'd still with them 4
 Tho' Asiatick churches sam'd,
 Held dreadful errors which are nam'd ;
 There is no separation found
 In all these seven churches round, 5
 To this I answer in a word,
 (Since by divines it is averr'd
 That separation there may be
 When plain apostacy we see.)
 What further length shall this church run,
 Then all these did here marked down ?
 Before we can come out from them ?
 When this is answer'd, I'll sing dumb.

1 Rom, xvi, 17, 18, Prov xix, 27. 2 Prov, xiii. 20
 3 1 Sm, ii, 4 John viii, 5 Rev, ii. and iii, chapters,

A P P E N D I X.

Idol Yule prov'd a Fiction
Without all Contradiction.

THe corrupt customs of our day,
are now so far extended,
For any thing that I can say,
I fear they'll ne'er be mended.
But since I can get no more done
in this my private station;
I'll testify against the same,
for my exoneration—— Psal. ci.
And here for to begin with yule,
that gormandizing idol;
As I'm inform'd his pedigree
was from Italian people,
For Julian's birth this was impos'd
by Roman ordination. 1
Some two and forty years before
our Saviour's incarnation.
The paganizing christians then,
lest parties be offended;
That this day was their Saviour's birth
they feignedly pretended.
But that for fact his birth was not
in our month of December;
A learned author strongly proves 2

1 Together with the Latin Schools which was good
they brought in yule, which was evli. 2 Viz. Willet
upon Daniel, page 315

and shews it in September
 Yet this stump'd idol still here stands,
 like Dagon in his temple;
 For neither hath he feet nor hands, 1
 but our forebeirs example.
 And various means hath oft been us'd
 to keep his head from fainting;
 And yet for all the props he's got,
 the true support is wanting †
 Some keep this day religiously,
 but where is this commanded?
 For doctrines and commands of men
 were long ago disbanded 2
 The farthest length that they can come
 to get this idol founded,
 Is to affirm there was such day,
 although they never ken'd it.
 And surely for so great a work,
 one day we should remember;
 Therefore we keep the twenty fifth
 of that month call'd December.
 But as to this we may observe
 when Moses' day was ended;
 It's very sure he had a grave,
 yet no man ever ken'd it. 4
 Would it been reasonable then,
 that Israelites shou'd mounted
 A pillar some where near the place,
 and yearly it frequented?
 For secret things are no ways ours, 5

1 1 Samuel v. 4. 2 Isaiah xxix. 13. Matthew xv. 9
 3 This was the words of one of the Rabbies to myself
 in a dispute 4 Deut. xxxiv. 6. 5 Deut. xxix. 29.
 + Viz, The scripture.

where scripture gives no clearing ;
 So this type's death, and the antitypes birth
 are hid, lest men go 'whoring.

But further here I shall remark,
 that generally but scorn,
 It is believ'd this was the day
 our Saviour was born.

This night say they, the bees do sing,
 and other beasts do bow them
 As you may see now hinted in
 the hymns of Mr C ———.

But I think, he might well have spar'd
 so frivolous a fiction ;

And yet his hymns been no whit worse
 for honest man's instruction.

But they must prove, that they sing twice,
 to clear the contradiction.

Twixt Julian and Gregorian files,
 e're I believe their fiction.

But since our files are altered now
 by those that rule the nations ;

Had not yule been a belly-god
 he'd gone to the plantations.

But there's a law into our land,
 we'd be no worse to want it ;

And that's for getting yule kept up
 our highest courts vacanted.

A corrupt custom too takes place
 among our country people,

Our cottars gets a peck of meal
 for to support this idol.

3

1 Viz. On Luke ii. 4. page 11 of his hymns, 2 See
 act and testimony, page 51. 3 Or sublets gets either a
 peck or half-peck of meal.

A mutton bough, or some such thing
their masters also grants them ;

But superstitious perquisites

I think we might well want them.

And such who cannot claim these dues,
because of different station,

Why they must have their pocked ewes
to keep the country fashion.

And bread and cheese they cannot want,
and all that comes must taste it ;

They think it's an unhappy thing
to let them out unfeasted.

At night they have a candle too,
so dreadfully they're blinded ;

That if it happen to go out,
they think their yules are ended.

These diabolical conceits,
with more than I shall mention.

Doth evidence our yule to be
a whim of man's invention.

What vivres our great folks provides, 1
I cannot yet determine ;

But labour is quite laid aside
by such as use the farming. 2

Yea plough nor cart they will not yoke, 3
least some mischief befall them ;

But cards and dice they drive that day,
the devil's books they call them.

But whether it's best to plough or play
needs sma' consideration ;

But if our time's observers would
look divine revelation ;

1 Viz Nobles and gentry, 1 Viz. farmers. 3 Viz.
On yule day.

They'll see they're ranked in a class,
 if they be not offended,
 Whose company they would not wish
 when death their days hath ended.
 Thus to conclude, however they're us'd
 religiously or civil;
 By superstition they abus'd
 which makes it really evil.
 The garments spotted by the flesh
 we are forbid to use them: 1
 And customs that's unscriptural,
 we safely may refuse them. 2 †
 Yea we should fear to add or pare
 to gospel revelation;
 For such as do presume the same,
 are threaten'd with damnation. 3

Spell's an evil comes from the devil.

A Nother thing I have observ'd
 that ought to be refused:
 That at our term call'd Hallowmass,
 there's several anticks used.
 Whereby our bairns bairns are fill'd
 with heathenish delusions; 4
 As fortune-telling, spells and charms,
 with other gross confusions;
 By running leads and casting eggs,
 and plucking stocks, (whiles steals them)
 They think for to divine their lot,
 but very oft it fails them.

1 Jude 23. 2 Deut. xxiii. 9. 10, 11. 3 Rev. xxii
 8, 19. Isaiah viii. 19, 20. † Where there is no law
 there is no transgression. F

Some casteth clews some winnoweth nought,
 with many a vile invention ;
 Which doth transcend my rude engine,
 their number for to mention.
 And tho' their aspect doth not look
 alike so grossly evill ;
 Yet sure I am all kinds of spells
 are answer'd by the devil.
 Another thing that's near of kin
 to those which I have mention'd ;
 And that is drawing Valentines,
 a game too much frequented.
 I know it's said these childish plays,
 we need not much to mind them ;
 But I think parents should take heed
 that such as comes behind them,
 Should be brought up some christian like,
 and not as heathen nations ;
 Who by their arrows, beasts and birds †
 did spell their destinations, 1
 The reason that these magic arts
 are seen so much to throng us ;
 Is just because that atheism
 prevails so much among us.
 Did we believe that divine power
 o'er ruleth all our actions ;
 And that we must account for those
 that's under our inspection, 2
 We would not send our children forth
 that Ekron's gods might teach them ;
 What match to chuse, what trades to use
 what wealth or health would reach them. 3

1 Ezek. xxi. 21, 29. 2 Gen. xviii, 19. 3 2 Kings
 i 3. † Jude viii.

But rather be endeavouring
 in ways of truth to train them ; 1
 That so where riper years ensue
 they will not need restrain them.

Sabbath profanation, a gross abomination,

I Have been hinting here before,
 what dreadful like declensions
 We have made from the ways of truth,
 by minding men's inventions. 2

But let us now turn o'er our leaf,
 and see what observation

Is given unto the sabbath day
 of divine ordination.

But as to this it doth surpass
 my pen, to get right framed,
 The several different ways and means,
 whereby it is profaned.

It's good indeed by common law
 our publick trade's restricted :

But personal and family
 devotion's much neglected.

Yea, less of that is found with us
 than is with blinded nations; 3

For daily they to household gods
 perform their adorations.

But most part here may be compar'd
 (if they be not offended)

To dogs who rise and shake their lugs,
 for nothing more is minded.

But if they have a tryste to keep

1 Prov. xxii, p. 2, Viz, Yule never founded on scrip-
 ture, 3 Viz, Papists and even many heathens,

or friends to be attended ;
 They think the sabbath day their own,
 because their work's suspended.
 The wife must have her cabbage cut
 and sometimes barley dighted ;
 And all the holes within the house
 with rake and besom tighted.
 Which practices so common are,
 there's few that will refuse them ;
 But surely as they're servile works
 it's sinful for to use them.
 And farther yet, when gone to kirk,
 we commonly observe them ;
 Tryste workmen, chiefly taylors too,
 throughout the week to serve them.
 Which corrupt carnal carriage there
 most plainly evidences,
 That worship's no heart work with them,
 whate'er be their pretences. 2
 It is not my prerogative
 to judge of folks affections ;
 But from the heart the mouth doth speak,
 are sure divine directions 3
 And if their heart was now sincere,
 their tongue should hing some faster,
 And not like beasts as soon's they're loose
 thus range abroad for pasture.
 But further yet, I here remark,
 this day is much profaned
 By crying roups, &c.
 wherewith our church is stained.
 It has been said that ministers

1. Exod. xvi. 23, — 30. xxiii. 14. xx. 9, 3. Isaia.
 lvi. 2, 3, 4. 3. Mark vii. 21.

these things can noways hinder ;
 But sure I am that is not fact,
 due censure they should tender.
 And if they would discipline some,
 the rest would soon refrain them ;
 But never a word they ever spake 1
 in order to restrain them.
 Which makes that awful word prove true,
 I need not here to wheedle ;
 That now in this our dregs of time
 we have, like priest, like people 2
 I know concerning country roups
 it's often represented ;
 Our corn, cattle, et cetera,
 we cannot get them vented.
 And we have not a borrowstown
 in this our country station ;
 And markets doth not hit the time
 to make a proclamation.
 And we was just necessitate
 to get our effects vented.
 For see the term was just at hand,
 and we could not prevent it.
 But what makes all this din ado,
 can no right means be taken
 For crying roups but at the kirk,
 to get the sabbath broken ?
 Why, if they would but hire a man
 that has no occupation ;
 And send him through the neighbourhood,
 bid him make proclamation ;
 That such a friend their favour wants

1 Jer. vii. 14. viii. 11. Isaiah lvi. 10. Zeph. iii. 4.
 2 Hosea iv. 9. F 3.

the day and date presented ;
 For to attend upon their rousp,
 their straits might be prevented.
 And I do think they would come up,
 if health or means not fail'd them ;
 With better will that when at kirks
 more generally it's tell'd them.
 It's true that would be some expence,
 but I am yet perswaded.
 If they would rightly view the thing,
 that would not be regarded.
 Then when the Sabbath day's profan'd,
 and lawful means neglected,
 A curse, and not a blessing then,
 may justly be expected,
 But some would make distinctions here, 1
 and thus they have pretended
 'They did not hear the rousping cry'd,
 and so they may attend it.
 Yet not be charged with the guilt
 of sabbath profanation,
 Since they had neither art nor part
 about its proclamation.
 But here as in another case,
 I only shall remind them
 They got no more that went to war
 then those that stay'd behind them. 2
 And since we are prohibited
 to say a combination
 With those that are confederate
 in gross abomination 3
 Neither should we partakers be. 4

1 Viz. some seceders, 2 1 Samuel xxx. 24-3 Isaiah
 lli, 12; 4 1 Timothy v, 22;

with men in their transgressions;
 But every thing that looks like sin
 shun that with detestation. 1
 Well their distinction quadrates
 with these divine directions;
 We need not much to meditate,
 nor muster up reflections.
 It's plain enough to common sense
 tho' scripture light were wanting;
 This hardens them into their course;
 and whiles you'll hear them vaunting,
 That such and such was here to day,
 which heartily did cheer us;
 If rouns were such as some would say,
 sure they would ne'er look near us.
 Is not here then their lot cast in,
 they have one purse betwixt them; 2
 And to outstrip their neighbours there,
 their very hearts hath fix'd them.
 But lest my theme be misconstru'd,
 in this my exclamation,
 It is not rouns that I condemn,
 but their bad publication.
 And tho' I speak in general terms,
 concerning deformation:
 I'll hope there's some that sigh and cry 3
 for our abominations. 4
 And sure I am, no sober man
 will offer to contend it;
 That this is suiting exercise,
 as soon as worship's ended
 When they've just now been offering praise,

1 Thes. v. 22, 2 Prov. i, 14, The highest bidder,
 is say the best fellow, 3 I fear they are thin sown, 4
 Ezek. ix, 4,

for gospel-news then tell'd them.
 An herald next should din their ears
 with nolt and sheep to sell them.
 But further yet, there's worse than that
 if worse can be invented ;
 There's cargoes cry'd, their price is set,
 and days of payment flinted.
 And there the market is begun,
 I almost had said ended ;
 For nothing more needs now be done,
 but go and get what's vendid.
 And where are our professors now ?
 are all their conscience seared ?
 That Scotland will keep sabbaths yet,
 is sadly to be feared.
 The sword is hovering o'er our heads,
 which threateneth desolation ;
 And several years we've got our bread
 with frowning dispensations.
 Thus like the eagle soaring high,
 (our judgments are impending)
 With greater force to kill his prey,
 while downward he's intending.
 But to conclude the afternoon
 in clubs they do convene them ;
 And nothing else but news and tales,
 is to be heard among them.
 Now what can we expect to see
 for these abominations,
 (If mercy do not interpose)
 but dreadful desolations ?

1 Such as lint, oil, &c. 2 1 Tim, iv, 1, 3. Lev
 xxvi, 34, Jer, xvii, 21,

There are several ways I have not nam'd,
Whereby the sabbath is profan'd.

The sinfulness of common oaths.

ALL you that love a christian walk,
and gospel-conversation;
There's something now in common talk,
us'd by this generation.
A few of which I mind to mark,
if you be pleas'd to read them;
Tho' snarling curs at me shou'd bark,
I'm not design'd to heed them.
Our common oaths are such as these,
troth, 'aith, 'od, faith and contance;
With fiend, and de'il, and soul and saal,
and trogs, and figs and conscience.
These minched oaths, called little words,
is now thought no great evil;
But then is there a little hell,
or yet a little devil?
The author of our being sure;
gives out no false aspersion
And he calls freely to deny, Mat. v. 5 7.
or give a bare assertion.
And tells us what is more than that
doth surely come of evil;
And none will contradict his word
but such as serve the devil.
For what is Troth and Trogs, but Truth?
and Contance is just Conscience;
And Figs and 'Aith is nough but Faith.
oaths minch'd or plain is dang'rous.
I know its thought, in Troth and Oth,

there can be great evil ;
 For ministers make use of them,
 and they shou'd lead the people ;
 Yea, if you would reprove some folk,
 they'll say they know no better ;
 And God forgive our ministers,
 if they're wrong in the matter, ^I
 But those who swear by Troth or Truth,
 or ministers or people ?
 I dare aver from scripture ground,
 they're serving just the devil.
 No greater oath can be than troth ;
 it's just Jehovah's actions ;
 His glorious name, his word and fame
 and all his bright perfections.
 And those that swear by Fegs' and Aith,
 and other oaths thus minching
 I'm very sure for want of Faith
 they never felt great pinching
 Ask such a man if he has faith,
 he'll tell your none can want it ;
 While yet his swearing by the same
 declares he never ken'd it. ³
 And some when conscience gives the check,
 they'll sigh and pray to keep them ;
 And then they'll think they're safe enough,
 the devil will not get them.
 Thus ignorance and atheism
 o'er spreads this generation ;
 And oaths like these with other crimes,
 crys loud for desolation.

¹ See Mr Wedderburn on the covenant. ² Exod
 xx. 7. Lev. xix. 12. Deut. v. 11. James v. 12. ³ See
 Mr Giles Firmin's real christian.

Yea some are turn'd so very loose,
 as bid the de'il to take them ;
 While yet he wants not will but pow'r
 just down to hell to shake them.
 O ! all ye dreadful swearers then,
 by oaths or plain or minched ;
 And never yet was for the same
 in conscience prick'd or pinched :
 Tho' now you think these words of wind
 will never more be minded ;
 But sure when death doth end your days,
 a gross mistake you'll find it.
 For after death comes judgment sure
 where all must be arraigned ;
 And by your words be justify'd, 1
 or by your words condemned.
 These words of wind will then blow flames
 to burn your souls for ever ;
 If mercy do not interpose
 in time for to deliver. Amen.

The sinful Manner of Marriages.

ALL you that's in a single life,
 and wants to change your station ;
 Take scripture rule to guide you then 2
 in chusing your relation.
 Let grace and virtue be your choice,
 for friend and means will fail you.
 Beware of all these sinful snares,
 which here I mind to tell you.

1 Matth. xii. 36. 37. Luke xvi. 24 Send Lazarus
 that he may dip the tip of his finger and cool my
 tongue. &c. 2 Mr Thomas Gouge gives the best rules for
 this that ever I saw.

With wantons now in this our day,
 when marriage is intended ;
 In courting and contrivances
 the sabbath day is spendend.
 Thus they begin their families
 with robbing of their Maker ;
 And they that haunt them or connive,
 are of their sins partaker.
 Yea, though that step be most as yet
 that ever they intended ;
 It's far between, yet scarce they're seen
 on knees for counsel bended.
 Which proves too plain their pains were less
 then he who was but servant
 When courting for another man,
 for counsel he was fervent.
 But then the question now a days,
 is only what's their station ?
 Their walk and talk is not enquir'd,
 their practice nor profession.
 Just like a man that buys a beast,
 good likely is his bargain ;
 But many times they are beguill'd
 when grace and virtue's wanting.
 Then when their bargain is made out,
 and marriage is intended ;
 A costly feast must be prepar'd,
 and numbers brought to spend it.
 And tho' they should not leave a groat
 a peck of meal to purchase ;
 They must have liquor cold and hot,
 with divers sorts of dishes.
 And several times on Saturday,
 we find such combinations,

Which surely is for sabbath's work,
 a graceless preparation.
 Especially considering that
 when late you'll find them prancing ;
 And then like brutes they go to bed^d;
 when tir'd with drink and dancing.
 But then another sort there is,
 that's worse than what is mention'd ;
 And that's our penny-marriages
 the which are thus commenced :
 The bargain's made, the marriage set
 the country round is ranged ;
 And all the rakes that they can get
 with others are infringed.
 They threaten some to lose a friend,
 If they do not attend them ;
 And some who have but little means,
 are even forc'd to spend them.
 And some they are somewhat ally'd,
 there's nothing will them hinder
 Thus some for friendship, some for fear
 comes to make up their number.
 The time is come, the club convenes,
 with costly food they're feasted ;
 Although perhaps their breakfast then
 could scarce be well digested.
 They eat and drink, and rise to play,
 their belly's fill'd with fatness ;
 But Him that fed them they forget, ^I
 their minds are fill'd with madness.
 Thus they the morning of their day
 do spend with drink and dancing ;

^I It's too oft seen that even professors act like atheists
 on occasions of this nature. G

The pipe doth sound, the cup goes round,
 and nothing's heard but prancing.
 Such mad-like bouts and revelling routs,
 is but bad preparation
 For taking on their marriage-vows,
 and altering their station.
 We should join trembling with our mirth
 but this is mirth with madness ;
 Where moderation is not seen
 that sure is sinful gladness. 1
 Their morning's o'er, then off they go,
 a pipe before them sounded ;
 Which practice in our purest times
 was by the church condemned. 2
 As dregs of darken'd heathenism
 that once o'erspread our nation ;
 And glaring signs of wantonness
 not suiting their profession.
 The which doth shew us by the by,
 that gross abominations
 Are quite o'erlooked by our church,
 in this our generation.
 A crowd then crams into the kirk,
 just for to see the action ;
 With no design to be instruct,
 but only for diversion. 3
 The exhortation tender'd then
 by them is not regarded ;
 Not yet the duties laid upon
 the persons that are married,
 The mode, the fashions, and the dress

1 Psal. ii. 11. I would not care to say, God is not in
 all their thoughts. 2. See acts of assembly, 1638.—
 1649. 3 This is too evident to be denied.

is just the thing that's minded ;
 And how the parties spake and look'd,
 as in their talk you find it.
 Whereas it should be' their design
 to hear with observation,
 The duties they are bound unto
 according to their station,
 And then as soon's the action's o'er,
 the pipe begins a sounding ;
 Yea, whiles before the prayers done,
 the pipers bags are winding.
 Then dogs and pipers lead the van,
 the company comes after ;
 The bride she's led by two young men,
 as if her strength had left her.
 The country round attend the sound
 and runs to gaze with pleasure ;
 Which in our day much wantonness
 in old and young discovers.
 This wanton crew with gaudy shew,
 with airy looks and gestures ;
 A public house the common haunt
 is of such fearless feasters.
 There pipe and viol dins their ears,
 their end they are not minding ;
 A cup of beer goes round at first,
 their thirsty throats for synding.
 Their table being furnished
 with plenty of provision ;
 The blessing that is sought thereon
 is had in much derision,
 Yea in itself it's but a mock,

1 This verse I own is some frolick like, but none can
 say it is not true.

as plainly then appeareth ;
 Eleven words is all that's said , 1
 and hardly half them heareth.
 How hateful then to christian men,
 should be such dreadful jesting ?
 Yet Epicurean atheist-like,
 without all fear they feast them.
 Voraciously they feed again,
 like beasts prepar'd for slaughter ;
 The drink goes in, their wit goes out,
 their mouths are fill'd with laughter.
 Their master's mouth calls them to eat,
 with guileful heart them boasting ;
 For proof of this, the meat they get
 hath hardly half the roasting.
 The cup then full goes round and round,
 each one gives to another ;
 Which brings a woe upon their heads,
 as scripture-light discovers. 3
 Some may be think all marriage-feasts
 by this I want condemned ;
 Nay it's immoderate feasting here
 of which I have complain'd.
 Considering that so short since syne
 they eating were and drinking ;
 And now to feed and feast again,
 by all of sober thinking 4
 It must be own'd, the means of life
 by them is then abused ;
 Because their natural appetite

1 Their common form is, — For what we are to
 receive, Lord make us thankful, Amen. 2 Prov. xxiii.
 27. 3 Isaiah xxviii, 1. 4 Whiles scarce two hours
 betwixt their diets.

is most unfitly used.

The Prince of peace, whose is the earth,
did want in his low station : 1

And now because he is at hand,
we should shew moderation.

Say's some, they'll drink and not be drunk,
with others, yea, and longer ;

Wo yet to him that mingles drink
because he is the stronger. 3

Look not upon the wine when red,
and casteth up it's colour ;

For in it lies the serpent's bite,
and stinging of an adder. 4

The glutton and the drunkard shall
with poverty be clothed ;

And then by those whom now you please
your persons will be loathed. 5

To prove this point with instances,
were it my inclination

I could have no difficulty
in this our generation.

But shortly now our feasting crew
hath got what was intended ;

Then wo be to the cheese, say they,
for nothing comes behind it.

So then at last to pay their cost,
their purses must be raxed ;

As if they'd eat a peck of meal,
the price is large exacted.

The piper he comes next about,
demanding his collection ;

And then a bowl of punch is got,

1 Luke iv. 2. 2 Phil. iv. 5, 3 Isa. v. 22, 4 Prov.
xxiii. 31, 5 Prov. xxiii. 21, G 3,

to fit them for distraction.

Then pipes do sound and cups go round,
their dancing then commences,
And then before their scene doth end
will drink away their senses.

Then who hath woe and wounds, but cause?
whose eyes stand out with redness?

It's they that tarry long for wine
and spend their days in madness. 1

Yea, since that Zion's daughters walk
with mincing and with tinkling;

A scab shall strike upon their head,
and stop their eyes from twinkling,

Her young men fall by stroke of sword,
her gates lament and languish;

And they that mock at this sad word,
shall sometime weep for anguish.

Some may be say, that Miriam 3
and Israel's daughters danced:

Yea, David king of Israel,
though he was high advanced. 4

But was their dance promiscuous?
were men with women mixed?

Or was it at their carnal feasts?
had drink their heads perplexed?

Your precept nor your parallel,
is not in all the scripture;

Except it be in Dinah's case
or Herodias daughter 6

And there you see the first of these
fell soul in fornication;

The second got John Baptist's head,

1 Prov. xxiii 29 30. 2 Isa. iii. 3 Exod. xix. 24
4 S. m. v. 14. 5 Gen. lii. 1. 6 Matth. vi. 29.

for her abomination. 1

But tell me this, you who practise
or plead for such an action ;

Are you prepar'd for meeting death
when drench'd in this distraction ?

Are you prepar'd for judgment then ? 2
beware of false pretences ;

For every soul that sins must die,
if they get not repentance.

Some says they'll neither drink nor dance
but will behave most civil ;

But then it's plain their presence there
says they approve of evil.

That scripture precept is express,
from evil men refrain you ;

Avoid their way, pass not it by,
turn back, lest they constrain you. 3

But to return, our feasters then,
at last must clear their lawing ;

Which commonly is twice as much
as might be three days wareing

Thus meat's abus'd and men's misus'd,
though few will say it's evil,

Yet now I know not who's content
except it be the devil ;

The brewster wife will curse and swear,
her profits yet all wanting ;

The drunkard groans, and says alas ;
my head is most tormenting.

His wife and bairns, when pinch'd do fret,
because their means are spended ;

Our wanton lads and shameless maids

laments their sport is ended.
 But then the evening crowns the day,
 their Bacchus feast then ended ;
 The night draws on, they must be gone,
 and bedding's now intended.
 Debauched thus with wantonness
 with dancing and distraction ;
 They're hurried to their beds like beasts,
 and this concludes the action.
 But now before I leave this point
 I'll answer some objections ;
 And why says one, it's vain for you
 to muster up reflections ;
 Such marriages our ministers
 have never yet condemned ;
 And do you think your rugged lines
 will make them be contemned ?
 Yea we have seen them drink and dance
 &c that's civil ;
 And surely they would not done this
 if it had been so evil.
 I know it is the common cant,
 poor folks know not what's evil ;
 And God forgive our ministers,
 if they mislead their people.
 That these are sins I have condemn'd,
 the scriptures cited cleareth ;
 And this against this foul defects
 my testimony beareth. †
 Which every honest man will join
 who stands to his profession ;
 For faith that's pin'd to pastor's sleeve

† For instance Mr J — S — of —, 1743.

† Viz, these pages of this book,

has but a bad foundation.

Since scripture then such deeds condemns
they're certainly unlawful ;

And when your leaders makes you
your judgment is most awful.

But some will say, for kin and friend

I cannot well refuse them

But since such practices is sin
we do not closely use them.

But hark you, sirs, will kin and friend
or any such relation,

Discharge your consciences of sin
in days of visitation ?

Put yet no trust in flattering friends, 1
hate all that looks like evil;

For paths of sin to prison lead,
whose jailor is the devil 2

Says some the brewster wife was poor,
yet most discreet and civil ;

And so for this to give her change,
we think it's no go great evil.

If she be poor, then of her case
make open proclamation ;

And then give in your charity
join'd with the congregation. 3

For this can ne'er be charity,
to swallow up her substance ;

And then to pay for what you've got,
such reasonings are nonsense.

Yea, thus let you drink all your means,
then seek a pint for favour ;

She'll give the party to the de'il

1 Micah vii. 5 2 Prov. 7. 27. 3 This was a publick
proposal of Mr G—A—.

that hath the most of other :
 This publick houses now a-days
 that are common in our nation ;
 Are full of wickedness,
 and all abomination.
 Therefore remove thy foot from such
 as tends to your destruction ;
 Lest thou be found to mourn at last
 for hating sound instruction
 But why says some, we know not yet
 what is our inclination ;
 You seem to reckon marriages
 in bulk, abomination.
 Nay, stay my friends, run not so fast,
 at these I'm not offended :
 It's for your base abusing them,
 my quarrels are intended
 That which I think you shou'd aim at,
 in chusing your relation.
 Is something like equality
 in mind and means and station.
 Old age and young doth seldom 'gree
 the rich the poor despiseth ;
 And where professors joins prophane
 religion never thriveth.
 With gravity and prudence then
 abhorring all confusion,
 You can prepare a proper feast
 though you have no profusion.
 And chuse for guests or few or moe
 of serious inclination ;
 And calculate your marriage feast

I I could give an instance of this.

according to your station.
 With decency and order then
 go solemnize your marriage ;
 Perform what vows you there take on,
 throughout your after-carriage.
 Then let your guests when at your feast
 use useful conversation ; 1
 And gravity throughout the day
 adorning their profession.
 And then at night let worship be
 in all its parts attended ; *
 And secret duties likewise kept, 2
 my quarrel then is ended.
 But I think it is stupid like
 to join the generation
 In every excels of their riots
 without all protestation. 3

Of Child-birth feasts.

A Nother sort of feasts there are
 in this our day abused ;
 E'en those which at our childrens births
 most commonly are used.
 There's scarce a wife that bears a child,
 but she pretends, it's duty
 To make all eat that do come in,
 to keep the bairn's beauty.
 O dreadful atheism sure
 to make a cheese a charmer !
 And her neighbour & witches too
 and think they cannot harm her

1 Judges xiv. 12. John xxii. 2 Matt. vi. 3 1
 Peter iv. 5. * Viz, in praise, reading and prayer,

If they but eat her bread and cheere,
 and drink her health and rising;
 Untimely using means of life,
 and sovereign power despising.
 And fire must not go from the house
 lest she should suffer danger:
 With many other whims like those 1.
 to which I'm but a stranger.
 Thus some with papists do combine,
 in superstitious evils;
 And with the atheists do join,
 in dreading of the devil.
 Since baptism's a sacrament
 of divine ordination;
 It should be then administrate,
 before a congregation.
 This point is fairly founded on
 the last of Matthew's chapters;
 And is the mind of sound divines,
 and presbyterian doctors.
 Yea, from the case of Israel's
 delaying circumcision; 3
 We're warranted to wait a while
 in times of sad division.
 But now a-days they march in haste
 as soon's their child is born;
 To get an hireling or a priest,
 lest it should be forlorn.
 Who there before two or three wives,
 this ordinance dispences;
 Which plainly shews us by the by
 to all that's right in senses;

1 These things are so common I hope they will not be
 denied. 2 Matth. xxviii. 20. 3 Josh. v, 5. 6. 7.

Our popish English Scottish priests
 their poor deluded people
 Are leading off hood-wink'd to Rome,
 to worship their dumb idols,
 But truly now there's some so great,
 'bove scripture-rule they're mounted;
 They think to go to kirk with this,
 they would be much affronted.
 Again; these solema sacred ties
 some are resolv'd to break them; ¹
 So that now in a publick way
 they're quite ashamed to take them.
 Yet nevertheless no scruple's rais'd,
 the people joins the pastor;
 And he them humours as they please,
 which drives them on the faster.
 Yea, if but for a little space
 a child be unbaptized;
 The neighbourhood all round about
 are now so much displeased
 They will not come within the house,
 as if it were infected.
 On outward act they lay such stress
 while grace is quite neglected.
 From which we fairly may infer,
 to meanest observation,
 Their practice plainly popish is
 whate'er be their profession.
 But passing this and other things,
 let us return to feasting;
 Where nothing's found but idle talk,
 and inconvenient jesting;

¹ Viz. That part in praying with and for their children, &c.

The great deliverance then wrought
 it's rare to find them minding :
 Nor yet their solemn vows renew'd
 tho' yet most strictly binding.
 Their minds are like a bag with holes,
 for their vows they have tint them :
 Except to furnish meat and clothes,
 and these they cannot want them.
 Their after-carriage this doth prove,
 I need not be too pointed ;
 I just remark with these their vows
 they are so ill acquainted.
 With papists or with heathens they
 do join a combination ;
 For till the wife be once at kirk,
 she'll drive no occupation.
 Nor yet go to her neighbour's house ;
 yea I have heard for certain
 That some have just gone to the kirk,
 and sat a while to rest them.
 Then coming out, thought they were clean
 and clear from all pollutions ;
 But I shall leave the reader's thoughts
 to weigh these gross delusions.
 For still when I review the deeds
 of this blud generation ;
 I think them rip'ning very fast
 for some sad visitation.

Of healths drinking.

Among our feasters in our day
 prevails a dreadful evil ;
 When healths are drunk, the cup's drank out

or else they're th ought uncivil.
 And what is meant by drinking healths,
 as I can undersland it ;
 Is just a complementary prayer,
 but where is that commanded ?
 Will the preserver of our healths,
 hear our confus'd devotions ;
 That just come out as cups go round
 amidst distracting notions ?
 Which are untrue, because ill-tim'd,
 unsound since out of season.
 They neither agree with scripture lines,
 nor yet with natural reason.
 And if that Nehemiah's case ²
 be brought to patronize it ;
 I here deny the parallel
 since they're so exercised.
 For tho' they should be like a beast,
 yea past their sense with drinking ;
 Yet must they drink cup out with this,
 though uncompos'd for thinking.
 Is it not strange that christian men
 should act against light of nature ?
 The very heathens no man call'd ³
 to drink above his pleasure.
 They say it's but a compliment,
 to say that they are civil ;
 But I am sure such compliments
 doth rankly smell of evil,
 And unto christianity
 whoever gives adherence ;
 They should not only sinning shun,

1 This is truly to be found in some cases, 2. Neh
 ii. 4. 3 Esther i. 8.

but every such appearance. r
 And that's as good a compliment
 and fully as good manners;
 To give your service to your friend
 as pray for health or honours.
 And if they press you to think healths,
 you may tell them with reason,
 You'll now drink for your own health
 and pray for their's in season.
 Where excess and riot's us'd,
 such Baals should be condemned;
 Where health's abus'd by drinking healths,
 good health is there contemned.

P O S T S C R I P T.

THe author of the foregoing sheets, being in Laurence sail on muir of Halkerton in the year 1745 where he had occasion to hear an impious wretch sing that abominable song, viz. Whirry whigs awa' man. And seeing the profane rabble giving such attention, it grieved his spirit exceedingly. But seeing, according to his station, he could do nothing as to the suppressing of such trash, he at first opportunity set about composing of the foregoing sheets, which he thought fit to do with some clink of the forenamed spurious rhyme though of quite different strain, in order to overturn the former, and also, to clear up the truth and true state of those that are now nick-named whigs. This being drawn up in dark characters, was very useful to some, when read to them at length in 1752. It was drawn out with amendments, and having made some additions in this, he sends it abroad as an orphan to seek its quarters. If any be pleased to take it by approbation, they may; if not, I hope they will be so civil as to let it go about without abusing it by words or blows.

I. Thess. v. 22

F I N I S